

Oct.

48 60

41 64

59 73

218 66

21 24

140 14

161 29

43 64

22 11

170 69

, 7 66

131 66

2 66

12 66

177 66

57 66

5 66

10 66

18 66

267 66

323 67

440 66

763 67

TING

592 66

THE

MISSIONARY HERALD.

VOL. L.

NOVEMBER, 1854.

No. 11.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM THE EVANGELICAL ASSOCIATION, JUNE 7, 1854.

A LETTER from this new body takes the place this year of the annual report, which, for a third of a century, has been received from the Sandwich Islands mission. The relations of those brethren to the Board are somewhat changed; but the feelings with which they write, and the general style of the communications which they make, will be found the same as ever. "We shall address you," they say, "in the same fervent manner as in former years. The cause of Christ is your cause. It is our cause. It is the cause of all who love the Lord in truth."

Retrospect.

The yearly meeting of the brethren naturally turns their thoughts to the past; and the view which they take, fills their mouth with praise.

For more than thirty years, this mission has had its annual gatherings; and these gatherings have stamped their impress upon the mind and the heart. Every convocation has had its modifying and moulding influence, and has impressed an image on our social, intellectual and moral natures. Time has, indeed, wrought changes for us. When we look around for the honored pioneers who broke up the fallow ground in this waste wilderness, only three of them remain in the field. Most have accomplished their warfare, and received the crown. And this is also true of many of their successors. After a little toil, a short

race, a few conflicts, they have rested from their labors, and entered on their everlasting inheritance.

A retrospect of the last third of a century fills us with sad and with joyful reflections,—sad in view of the many mistakes, follies and sins committed, the many hopes and purposes disappointed, the tender ties sundered, the loved circles dissolved, and the moving and often shadowy panorama which has passed before us,—joyful in view of the countless blessings bestowed upon us; in view of the children which surround our tables like olive plants, many of them, we trust, the children of the kingdom; in view of the many and signal deliverances experienced in days of darkness, of conflict, and of fear; and in view of the great and happy changes in the social, intellectual, political, moral and religious state of the Hawaiian race during this period. Surely we may rejoice in the Lord, and joy in the God of our salvation. Surely, it is good to say of the Lord, He is our rock. It is comely to praise him, and to exclaim, What hath God wrought? It is excellent to extol him with the voice of thanksgiving, and to remember his loving kindness and tender mercies, by which the day-spring from on high hath visited us, giving light to those who sat in darkness and the shadow of death, and guiding our feet in the way of peace.

New Organization.

It was as a mission that the brethren had passed through these scenes of trial and of joy; but the

success with which God has crowned their labors, had already brought forward the day in which they might cease to act as a mission, and assume a more independent position. Some of them have become "entirely disconnected from the Board; others partly so; and none of them are styled foreign missionaries." As their relations were thus changing, their plans needed to undergo modifications. Under these circumstances, the "old missionary body," which had not been dissolved in form, met by adjournment in Honolulu, May 17, 1854; but as the members had not all arrived, it adjourned to the 22d, when it was voted that this body be dissolved, and a new organization be effected "under the banners of the Hawaiian Clerical Association," with such modifications as should adapt it to the altered circumstances of the brethren and the prospective wants of the people. A committee, appointed for the purpose, subsequently reported a constitution, which, after discussion and amendment, was adopted. The name of the new body is the Hawaiian Evangelical Association, to consist of those who have subscribed the original articles of compact, and those who shall hereafter sign the constitution, after being elected members by a two-thirds vote.

Position Defined.

Having given a copy of the constitution of the Association, the brethren proceed:

Under this compact then we rally; and here we again pledge ourselves, with renewed strength and rekindled zeal, to prosecute our work till called to our rest, to press onward in our warfare, until invited to exchange our conflicts for the "crown of righteousness."

What may be the future of our dear Hawaiian Zion, is known only to the great Shepherd. Trials doubtless await her; Satan will desire to sift her as wheat; tempests may beat upon her; fires may try her. No matter. Her Redeemer liveth, and blessed be the Rock of our salvation.

Our position, then, is defined. We are an integral portion of the church purchased by the blood of Christ, independent in action, yet united in spirit with all who love the Lord Jesus. Our work is plain. We are to build the house of the Lord, which has been so wonderfully commenced, and so graciously carried forward, on these shores. And we, with the children whom the Lord hath given us, are to open our hearts and stretch out our hands to regions beyond us. Henceforth our thoughts and our labors are to assume a wider range; and we are called upon to bless other realms now slumbering in the shadows of death.

Health.

In reviewing the preceding year, the brethren first speak of 'health.' Most of their families have been blessed in this respect; but some of them have been visited by sickness and death. Mr. Rogers, "a kind, sincere and faithful fellow laborer," has entered into his rest. A "beloved son" of Mr. and Mrs. Gulick was removed in "the land of his fathers." A "sweet and lovely" daughter of Mr. and Mrs. Kinney, after a long and severe sickness, was laid in the grave, to wait "the bright morning of an immortal day." "With these dear and deeply afflicted friends," say the brethren, "we deeply sympathize. The trial has been severe to them, but grace enables them to bear it with Christian resignation."

The year, however, has been a dreadful one to the natives, from the prevalence of the small-pox. The brethren shrink from the attempt to describe the sufferings of the previous summer and autumn, and simply say: "That awful scourge is sufficiently loathsome and appalling in a highly civilized community, and under all the ameliorating circumstances of such state of society. Imagine, then, what it must have been among a poor and rude people like this, utterly unacquainted with the disease, and unfurnished often with physician, nurse, medicine, or suitable food." In the unwearied efforts that were made in behalf of the sufferers, the preserving hand of God was very manifest. "Physicians, missionaries, and many other noble and self-sacrificing spirits, served themselves to the work of administering medicine, food and consolation to the suffering, and of burying the dead. By night and by day, kind hands and sympathizing hearts were noiselessly engaged in the boulds of woe and at the couch of the dying. Their history is not written by human pen; but their record is on high. And their preservation was as wonderful as it was gracious. Amidst scenes which shocked all human sensibilities, often inhaling an atmosphere loaded with deadly pestilence, and surrounded by thousands who were falling under the baleful scourge, they escaped unharmed." The mortality was greatest in Oahu. In Honolulu few escaped an attack, who were susceptible to the disease. Other districts of the island also suffered greatly. On Hawaii, Maui, and Kauai, the contagion did not spread extensively, owing to an early system of quarantine, which gave time for a general vaccination. As nearly as can be determined, on all the islands, two thousand members of the churches were victims of the disease.

The moral effect of this scourge, during its prevalence, was various. "In many places, the people were roused to fasting and prayer; and days and weeks even were spent mostly in religious exercises. In some parts, a kind of superstition came over the people, and the gloom of despair

settled on many. Some died in hope and confidence, and others sank into the grave like brutes. Since the cessation of the pestilence, we have watched with deep interest its more distant results upon our people; and we fear that neither we nor our flocks have duly improved the warning. There is a tendency to re-action and collapse; and we have all need of great grace, lest our non-improvement of this chastisement call for new inflictions from the hand of our heavenly Father."

Education—Civilization.

The school system of the Islands is "planned on a sufficient and well-ordered scale," but the means at the control of the Department of Instruction, for carrying this system into effect, are inadequate. "Almost all the common schools are suspended one quarter of each year, for lack of funds." Still, there is no diminution of interest among the people in respect to acquiring knowledge. On the contrary, this desire is having a new and important manifestation. On this subject, the letter says:

Punahoa and the royal school, the seminary at Lahainaluna and native boarding schools, all have a silent but effective influence in stimulating the desire for education among the common people. The difference between the educated and the ignorant is no less striking here than in countries more enlightened. Parents see the position which intelligence occupies, and are anxious to have their children learn. Children see it, and are stimulated to acquire knowledge.

The acquisition of the English language is eagerly sought for in every feasible way, and often in ways not feasible. It is to be introduced as a branch of education into the common schools, as fast as teachers can be obtained.

Progress is also visible in civilization, though not with all desirable rapidity. In fact, progress in civilization seems always to be slowly made. And it may not be amiss to remind such as may be surprised at there being room for such statements as are contained in the following extract, after the gospel has been preached on the Islands for a third of a century, that Hugh Miller writes within the present century, and in Scotland, a state of things in respect to domestic comfort and mode of living, in comparison with which the Hawaiians will not greatly suffer, and that too in connection with a high degree of poverty.

Nakedness seldom appears in the streets. The old people throw off tight clothes in their houses; and all appear

untrammeled when at work in the fields, or when fishing. At all other times natives appear decently covered; and a public sentiment against going without clothes is evidently gaining ground. There is progress also in the comforts of home. When a native builds a new house, he enlarges a little, and gives it less of the hovel-like appearance than the old one had. Enough of these hovels, however, are seen; nay, they constitute the mass of the dwellings. But the eye is often greeted with something new, rising head and shoulders above its thatched neighbors, and showing windows and doors and space within, all acting as silent prompters for others to enlarge, when they build again. The leaven is working silently but effectively, even against natural indolence.

Roads also, the unmistakeable exponents of civilization, are improving. The impediments to good roads, which must be graded along precipices and deep gorges, over rocks and mountains, can scarcely be conceived of by those living in a level or rolling country. But, notwithstanding these obstacles, there is improvement in the roads. The demand for them increases with the increase of products, but much more because of the multiplying of beasts of travel and burden. Men's shoulders, which formerly carried all burdens, are relieved entirely by pack-oxen, horses and donkeys. Wheel vehicles are confined to few localities; and from the mountainous nature of the country, their use must ever be limited; but the increase of draught animals will insensibly cause an increase of wheel carriages and roads for them.

State of the Churches.

As would be expected, when the extensive ravages of the small-pox are called to mind, "the number of church members is somewhat below that of last year; the number of worshipers on the Sabbath has in some places diminished; and contributions for the support of gospel institutions have not in some parishes equalled those of the preceding year." It does not necessarily follow, however, that "the religious state of the churches is less healthful, less vigorous, and hence less cheering than it has been." The brethren are permitted to write: "The Lord has not visited us in wrath only. Even while the storm was beating most fearfully on some portions of his vineyard, the bow of promise was seen to hang over other portions. Though we cannot report great and wonderful revivals, as in days past, yet revivals there have been, most refreshing, and most joyful. Pastors and

churches have prayed earnestly, and labored zealously and energetically, and with longing desires for the salvation of sinners. The heavens were opened; the Spirit came down in its convincing and converting power. The aged, the middle aged, the young, all participated in the Spirit's blessed work. Though there has not been such a deep religious excitement in all the

churches as to be denominated a revival, yet with two or three exceptions the churches have all been refreshed, and some have received most cheering accessions. Punahoa school should not be omitted. That has enjoyed a most precious revival."

The following table presents the statistics of the churches.

STATIONS.		Whole No. on examination.	Whole No. by letter.	On examination in the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Died past year.	Excluded past yr.	Examined last past year.	In regular standing.	Children baptized past year.	Whole No. baptised.	Maryage past yr.
HAWAII.	Hilo,	10,796	514	176	10	718	39	4,797	349	65	5,569	105	3,692	96	
	Waimea,	6,405	496	137	37	1,959	156	1,965	130	53	9,059	47	1,434	82	
	Kohala,	1,919	647	66	16	339	19	809	(2) 4	2	1,055	42	941	56	
	Kailua,	2,056	313	56	14	640	16	746	61	91	1,713	62	2,096	59	
	Koahukukuna,	3,069	191	64	6	913	92	713	51	36	9	1,064	25	1,916	42
	Kau,	1,503	52	4	293	13	547	33	94	1	910	35	596	36	
MAUI.	Hana,	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Keekoa,	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Wauhoku,	1,300	35	308	6	5	—	—	13	17	14	1,247	70	—	94
	Labainislauna,	—	—	—	—	4	4	—	—	—	—	—	—	—	—
	Labaina,	1,261	368	37	13	973	5	524	15	6	6	740	49	1,085	43
	Kanapali,	546	34	98	8	—	—	82	3	96	1	433	57	635	—
MOLOKAI.	Molokai,	—	—	—	—	210	—	—	—	—	—	—	—	—	—
	Honolulu, 1st,	3,780	600	176	41	395	44	1,310	551	50	2,190	30	706	25	
	Honolulu, 2d,	9,306	639	35	45	400	19	1,905	405	41	779	16	609	173	
	Ewa,	2,030	58	—	—	330	—	825	410	5	521	12	590	127	
	Waianae,	479	—	21	—	—	—	—	—	—	197	7	39	—	
	Wai'ala,	—	—	—	—	—	—	—	—	—	—	—	—	—	—
KAUAI.	Kahuku,	1,459	941	194	10	962	9	509	146	10	14	796	29	774	51
	Kaneoche,	783	60	1	18	—	—	953	158	3	429	6	197	11	
	Waiali,	697	—	67	8	29	3	140	18	4	8	327	15	291	20
	Koloa,	409	158	90	13	53	9	—	5	8	304	6	186	—	
	Waimea,	663	97	3	96	5	160	3	—	—	482	42	263	—	
	Total in chhs. reported, .	41,951	4,942	1701	238	6,192	357	14,571	9,406	303	143	9,216	663	15,943	—

Benevolent Effort.

The considerations below, as to what should be expected from the churches on the Islands in the way of benevolent effort, will commend themselves to every one, and will prepare the mind of the reader duly to appreciate the extent of their contributions.

It should be understood that these churches are not yet fifty years old; the first generation has not yet all passed away,—a generation but a few days since perfectly heathen, having no Christian ideas, no written language, no words for expressing spiritual things, and minds steeped all over in the grossest idolatry. Can they be expected to act, as those who have always had gospel light and instruction? Can they comprehend the nature and extent of Christian duty and responsibility, and engage in Christian enterprises with the intelligence, system and vigor of older Christian communities? Such expectations should not be indulged, no, not for a moment.

What now have they done? In supporting their pastors they have made a "more general, determined and systematic effort than before," "in some cases with entire and in other cases with partial success." They have done what they could, at least what they regarded as the extent of their ability, out of their deep poverty." Nor have they confined their endeavors to this object only. "Strenuous and highly commendable efforts have been made for the erection and repairing of church edifices," those that have good houses of worship extending their aid to those who have not. "Nor do the Hawaiian churches confine their efforts to their own islands." The missionary societies previously instituted have been sustained, and new ones have been formed. Some of these are for adults, and others are for children and youth. Some of the churches also have acted independently, and with much efficiency. The society composed of the children of missionaries, "the only one of the kind in all the world that has come to our knowledge," "has done well."

David worker" by the I parned f churches and James each sup lima sem well. On Mr. A. K. tor of the people the did their probably o of the field Kekaha. Two others were licenc at the same censed. T book of the

The whole amount of church contributions is as follows:

For the support of pastors,	88,574 00
Church erection, &c.	11,533 00
Foreign missions, &c.	4,946 00
	\$25,053 00

Character of the Contributors.

And who are they that give these large sums for the promotion of Christ's kingdom? The most of them are "without any certain income, or specific pecuniary resources." This their pastors are prepared to testify. "We know," they say, "that portion of our flocks that is ever ready for every good word and work, our constant and substantial contributors and supporters. We are familiar with their faces, and their names, their places of residence, their every-day pursuits, and their manner of life. When they place a dollar or five dollars in our hands, or the hands of our receiving agents for the promotion of Christ's kingdom, or for the maintenance of their teacher, we generally know whence it comes, that it was obtained honestly, and often by the sweat of the brow. They labored hard and patiently to get it; and when they pass it into our hands, it would do your souls good to witness the apparent sincerity, and Christian simplicity, and radiant countenance, with which it is done."

Let this testimony forever silence those accusers of the brethren, who, not being able to deny the benevolence of Hawaiian Christians, have so unaidously labored to blast their character, by asserting that their gifts are the wages of iniquity.

Native Pastors.

David Malo, long "a most intelligent co-worker" with the missionaries, has been called by the Master to a higher sphere, having departed from this life in October, 1853. The churches left vacant by Rev. Samuel Kauwealoa and James Kekela, who went to Faahuwa, were soon supplied by young licentiates from Lahaina seminary, who have acquitted themselves well. On the 12th of April last, one of them, Mr. A. Kaukau, was ordained and installed pastor of the church at Kaanapali. The church and people there appear to love him no less than they did their former pastor. The other one will probably be ordained and installed in the vicinity of the field formerly occupied by Rev. James Kekela. At the ordination of Mr. A. Kaukau, two others of his classmates in the seminary were licensed to preach. One of them is tutor at the seminary in place of Mr. Ua, lately deceased. The other is preaching on East Maui. Both of them are promising young men.

LETTER FROM MR. L. SMITH, JUNE 13, 1854.

Effect of the Small-Pox.

In the present communication, Mr. Smith reviews the history of the Second Church of Honolulu, of which he is pastor, for the preceding twelvesmonth. After describing the ravages of that scourge which was so fatal on the Island of Oahu, he proceeds as follows:

During the prevalence of the small-pox, the popish and Mormon priests did their best to persuade our sick and dying church members to join them. A few in their extremity assented to the entreaties of these lying prophets; but, so far as I know, they all died without an exception. The mortality among the papists and Mormons was very great. At several different times, during the epidemic, I inquired of our deacons what proportion of the deaths occurred among our church members? And they said that, including papists, Mormons, and those who make no pretensions to religion, there were at least three of them to one of our people. And I perceive by the late census that this estimate is very nearly correct.

The epidemic was not the means, so far as I know, of causing one backslider to return, or one impenitent sinner to forsake his sins and put his trust in Christ. And several church members, who had the small-pox, and barely escaped death, have renounced all attachment to Christ and his gospel, and have gone after the beast and false prophet. There are some natives, as well as foreigners, who cannot endure the idea of contributing a tithe, or even a mite, for the support of the institutions of the gospel; but who will contribute liberally and cheerfully to support the theatre, the circus, and the old heathen hula, and, when detected in licentiousness, will immediately pay a fine of from fifteen to thirty dollars.

But though I am constrained thus to speak of some who escaped death by the small-pox, and in the providences of God may be reserved for some other direful plague, I am happy to state that a goodly number still survive, who apparently love our Lord Jesus Christ, his people and his cause, in sincerity and truth. Some of them feel that they must, and that they will, soon undertake the entire support of their pastor; and also contribute more or less, annually, for the support of their missionary brethren and sisters at Micronesia and the Mar-

quesas. Three men and their wives have gone from this church as assistant missionaries; and the reflex influence thus far has been very beneficial. And others hold themselves ready to go, whenever a suitable door shall be opened for them.

Restoration.

The following extract will be read with profound interest and sympathy:

Our religious meetings have been uniformly kept up, as in former years. But during the prevalence of the small-pox, the congregation on the Sabbath was reduced to a mere handful. And for a time after the epidemic had subsided, there was an apparent reluctance to return again to the house of God. Some held back on account of the regulations published by the Board of Health. Others felt ashamed to be seen in public, their faces had become so disfigured by disease. Just before our communion season in October, I sent a special request to all who had recovered from the sickness to come to the communion. Nearly all who were well, came. But what a change in the appearance of the communicants! Between three and four hundred, including three or four deacons, were dead! And many who were present were so changed, it was with difficulty that I could recognize them as my people.

But notwithstanding the sad and desolating bereavement with which we had been visited, and the disfigured and blighted countenances of the survivors, hope still predominated in my breast; and I endeavored to speak a word of encouragement. I told them that we had been spared for some good purpose; that greater responsibilities were resting upon us now than ever before; and that we must not allow the institutions of the gospel to go down among us.

At the commencement of the present year, we organized anew; appointed several new deacons; and steps were taken to see what could be done for the support of the pastor. This Second Church in Honolulu has been afflicted for several years with a large number of dunces; and the small-pox has left over three hundred of this class still on our hands. But there are others who have doubled their subscriptions; so that after deducting four hundred, who have died the past year, and all the dunces, who do nothing for the pastor's support, we still,

hope to raise six hundred dollars this year for this object.

Mormonism—Schools.

Respecting the principal forms of error at the Islands, Mr. Smith writes as follows:

I have heard very little concerning the movements of the papists or Mormons, since the small-pox swept over us. Isaac, the deacon whom I mentioned in my report last year, as having left us and become a Mormon priest, died of this disease. I visited him two or three times just before his death. He confessed that he had left us because he was angry with some of his brethren, and in order to injure us. He had been very zealous in persuading church members and others to join the Mormons. "But," said he, "if I get well, I shall renounce Mormonism, and seek to be restored again to the church." One of the most zealous of the Mormon priests has been at work for several months with one of the tin and copper smiths in Honolulu. He says they are very anxious to purchase a printing press; that they have translated the Mormon Bible into the Hawaiian language; and they are only waiting for a press, in order to put that precious volume into the hands of the Hawaiians.

On a somewhat different topic, this brother makes the following statement:

Kaiwi, one of our most efficient teachers, and his wife, have gone with the missionaries to Fatuhawa. Two other teachers died during the year of the small-pox. During the prevalence of that epidemic, the schools were all suspended. I believe we have had only one full school term during the year; and now, for want of funds, all are suspended again. To my astonishment, the teachers hang round, and hold themselves in readiness to teach, whenever called upon. But it must be obvious to all that they cannot be a very efficient class of men; for if they were, they could not afford to lie idle and unemployed from one half to three fourths of their time.

The contributions of Mr. Smith's people, for the period under review, amounted to about \$1,300. In this amount are included the following items:—Support of pastor, \$367; sewing meeting-house, \$150; outfit of the mission to Fatuhawa, \$120; box sent to the same, \$30; articles sent to Opanui's widow, \$25; contributions of the missionary society, \$270.

Smyrna.**JOURNAL OF MR. MORGAN.**

In May Mr. Morgan visited Thessalonica, the place of his first labors in behalf of the Jews. Usually he spent the greater part of each of the twenty days of his stay at the book magazine, which is still in charge of Boghos, the Armenian brother. Here all his old acquaintance sought him out, as soon as they heard of his being in the city. "Seldom an hour passed," he says, "in which there was not some one to enter into conversation with me; and often there was a circle of half-a-dozen attentive listeners." In these interviews it was his object to lead them to the serious consideration of points which bear directly against the root of all their errors in faith and practice. And "it was both surprising and gratifying to be able to speak plainly to a circle of intelligent and, in the Jewish sense, learned young men, of the necessity of purity of heart and the strictness of the law." Some extracts from the journal of Mr. Morgan will enable the readers of the Herald to share in his surprise and gratification.

A Greek—A Rabbi.

May 10. At the magazine, this morning, I found three or four Jews, and a young Greek in the habit of a candidate for the priesthood. After some general conversation, I began talking with the Greek, and found that he had been a year at the theological school on the island of Chalke, near Constantinople. I asked him in respect to the studies pursued there, and finally what a man must do to be saved. His prompt and unqualified reply was, that he must "do good works." It was an easy matter to show him, from various parts of the New Testament, that one must believe in Jesus Christ for salvation; that faith in Christ is God's method of justification; and that the only good works are those which spring spontaneously from a renewed heart. I was glad to have such a talk with him, for the sake of exhibiting the truth to him, and also to the Jews who were present, and who understand more or less of Greek. I could preach Christ to them while talking to him, and show them, at the same time, that we have the same controversy with the Greek and the Jew.

In the afternoon, I called upon a young Rabbi who has always been very friendly with us, though sometimes afraid to come to our houses, or salute us in the street.

He has learned to read English, and is now employed in collecting materials for a geography of Europe. In the course of conversation, he spoke of the obscurity of the language of some of the books published by the missionaries. I asked him if he had read the little book on the Inspiration of the Old and New Testaments, published by our press. He replied that he had not. "Why not?" "I have finished reading and talking upon this subject. You notice that when you begin to talk on the points of controversy between us, I am silent." I began to examine this subject when the first missionaries came here. We used even to have written controversies upon Christianity. But I saw that it led to no result. Neither party was convinced. And now I have deliberately given up disputing on these matters." We conversed some time on this point. I urged that he could not thus ignore the claims of a religion, which included the talent and civilization and political influence of the world.

While this discussion was going on, another Rabbi came in, and the conversation passed to the subject of education. When Mr. Morgan pressed them to improve the Jewish schools, they said, "It could not be done. They knew that their schools were inferior to others, but it could not be helped. The Jew cannot bear liberty. Give him an education and freedom, and he will abandon the law of his fathers." They then freely admitted the superiority of Protestants to the Jews in respect to moral character. "But," Mr. Morgan asked, "is not the tree known by its fruits? Your tree, by your own confession, bears bad fruit, and ours good fruit. Which then is the good tree?"

The conversation closed here; but Mr. Morgan adds, "One of the Jews present once replied to this argument, 'This all comes of the Talmud. The law of Moses is good, and has power. But the Rabbies have covered it up and perverted it with their traditions; and that is the trouble.'" Yes, that is the trouble; and when the Jew becomes convinced of that fact, and turns back in simplicity to the law of Moses, the day of his redemption will be nigh. Let the Jews feel on their naked consciences the inflexible requirements of that pure and holy law, and they will be driven to seek the atonement for sin, provided alike in the law and the gospel.

An Opposer—A Mohammedan.

11. I had a long talk with several Jews upon the necessity of the circumcision of the heart. They were young men, of the ordinary class of mer-

chants and shop-keepers. They made no objection to what I said; indeed, they listened with attention. But soon an old man came in, whom we have always known as a most violent opposer, and he sought immediately to excite a controversy, by asserting that the external rite was as necessary for entrance to heaven as the purification of the heart. I called their attention to the new covenant and the change of institutions. By the time I had finished what I had designed to say, the furor of the old man had subsided; and he arose and politely took his leave of me.

12. This evening I had a call from a Dunmeh. He reads both the Old and New Testaments. He does not go to the mosque, but says that, as God is every where, his house and his closet are his mosque. Our Armenian brother says that he comes often, and that he sometimes prays with him. He has also a grown-up son who reads the gospel, and is friendly to the truth.

History of a New Testament.

The next day was the Jewish Sabbath; and as Mr. Morgan could not expect to meet the Jews at the magazine, he resorted to other means of intercourse with them. The interview described below, and the history of the New Testament connected with it, will be found of much interest.

13. I called at the house of the young Rabbi who said that he had renounced the study of Christianity, and found him and three other young men examining a copy of the American Tract Society's New Testament with Notes. He has learned English, so that, with a little help from a dictionary, he can read very well. I had a long and interesting conversation with them, not combatting their errors directly, which would only have aroused feeling and closed the ear to reason. I explained to them the radical difference between Protestantism and every form of corrupt Christianity, whether Greek, Catholic or Armenian, viz., an open Bible the only rule, and faith in Christ the only way, of salvation. I spoke of the different denominations of Protestant Christians, yet all holding the essential doctrines of Christianity; and then passed to regeneration and God's immediate knowledge of the heart, and showed that all external purity that is valuable in his sight, must spring from a pure heart. These and kindred topics I could speak on as plainly as I should to a Sabbath school class at home.

The history of that New Testament is somewhat curious. It seems that a few days before, a Turk who wished for a book-cover had his attention attracted by it. He struck a bargain for the cover at twelve piasters; the price of the book was fifteen. (I should remark, by the way, that I have told the Armenian to sell no more covers, nor, indeed, books to be cut up and wasted. We are not merchants; nor are our books merchandise.) The price of the remainder, three piasters, was quite within the compass of a Jew's economy; and our young friend paid the sum and became possessor of the book. One afternoon I was sitting and talking with a young man, a Rabbi, and he said to me, "As we were reading this morning, we found a passage which we could not understand. I should like to ask you about it." He turned to 1st Chron. vii. 14, and onward, and asked me which were the sons of Manasseh and Ephraim from that account. I referred to the English Bible, in which parts of the 14th and 15th verses are included in a parenthesis; and he remarked that one of their Jewish commentators put those words in parenthesis. A short time after this, perhaps the next day, another Rabbi happened to be at the same place in company with the one just mentioned, when the latter said to him, "The English Bible puts those words in parenthesis, as well as our own commentator." At another time, the owner of this New Testament asked me to turn to the note on Acts vii. 14, and show him how the discrepancy between the number of Jacob's posterity given in that verse, and the number given in Gen. xlvi. 27, were reconciled by the addition of the sons of Ephraim and Manasseh in 1 Chron. vii. 14. Putting all these circumstances together, it was easy to see that these young Jews, and probably more, had sealed themselves to the examination of the notes of that New Testament, to see what reply could be found to the objections brought by the Jews against the New Testament.

A former Inquirer.

18. This morning I had a long talk with one who was once quite interested in the study of the truth. He however fell under the censure of the Rabbies, so that his own father dared not return his salutations. He gave up his books and his investigations, and for a time came to us no more. By business he was thrown with us a good deal, and we used to have

some hope for him. He astonished me once beyond measure. It was the day after the death of my wife. He was accompanying me from room to room, in my mournful search for garments appropriate to a change of dress, and seeing me almost overwhelmed as I was handling articles, each of which reminded me most forcibly of the past, he said, "Be patient, Senior, be patient. Think of the patience which Jesus had when he died for you." But to return. I was talking with him about the interests of his soul, when one by one half-a-dozen young men, I should think, assembled. I spoke of various things, as the deposition of the Levites from the office of instructors, and the unblushing practice of usury by the Rabbies. One of the Jews present asked, "If Jesus told a lie, will you not confess that he was not the Messiah?" "Most certainly." He then referred to John vii. 8, and said, "He then said that he was not going to the feast, and afterwards he went." It was in vain that I showed them the "not yet." The objection was so firmly imbedded in their minds that it would not yield. One by one they went out; and to two who remained I explained the way of sanctification through the merits of the sufferings of Christ, and left the word to the dew and rain of the Spirit.

The seed which has been sown at Thessalonica, as is evident from these extracts, has not been lost. There is, to a considerable extent among the Jews, a "promising degree of mental activity. Controversy with missionaries has driven them to search into the foundations of their religion. In the course of their investigations, some have seen the follies of the Talmud, and do not hesitate to acknowledge that they reject its superstitions."

The time may be near at hand when this station should be re-occupied. Mr. Morgan says, "It seems to us that it is the garden spot of the Spanish-Jewish field in Turkey. But it is as yet only a field. Some of the obstructions have been cleared away, and a little seed has been sown. Yet many tares have sprung up, and seem to choke the seed. But it needs no inspiration of prophecy to see that spot covered with the bending harvest. Earnestly, prayerfully and intelligently cultivated, this will be the result."

Constantinople.

MR. SCHAUFFLER'S ANNUAL REPORT.

Preparation of Books.

The mission to the Jews in Turkey has been united to the Armenian mission, of which it con-

serves a distinct department. At the last annual meeting of this mission, Mr. Schaufler presented an interesting report of his labors for the year, from which it appears that very desirable progress is making in furnishing the Jews with the Scriptures in languages which they can understand. "The Psalms, in a popular Hebrew-Spanish version, made in entire independence of the former translation, have left the press, and have begun to go abroad among the Jews. As far as has been ascertained, the language adopted seems to be intelligible and acceptable to them. This circumstance will greatly encourage the translation of the whole Old Testament into the same popular style, for the use of the common people, who are losing, or have lost already, the knowledge of the Hebrew. The translator desires here to acknowledge the obligation he is under to the other Jewish missionaries who understand the Spanish, and especially to the Rev. Mr. Thompson of the Scotch mission, and Mr. Dodd of our own. During a considerable part of the Psalms, and the most difficult one too, they have taken the trouble of examining with great diligence the language employed, and of suggesting valuable improvements from their knowledge of the language as spoken in Constantinople and Salonica; and although circumstances deprived the translator of their assistance afterwards, he was enabled, by a constant application of their suggestions formerly made, to adapt the style uniformly to what was considered the best standard of language for this work."

The Hebrew lexicon was about half through the press; and the expectation was that it would be finished early this autumn.

For about ten years it has been in contemplation to prepare for the use of the German and Polish Jews, an edition of the Old Testament, of which they are entirely destitute. The manuscripts have long been ready for revision; but want of time has hitherto rendered the completion of the work impossible. "It is with peculiar pleasure," Mr. Schaufler says, "that I now state, that the Rev. Mr. Koenig has consented to assume this responsibility, the American Bible Society having offered to print and bind the work in America, keeping Mr. W. Marcusohn at their press as corrector and superintendent of it. As the work among the German and Polish Jews has providentially passed into the hands of our brethren of the Free Church of Scotland, it seemed especially appropriate that one of them should take charge of this great work. May the same Spirit that inspired the ancient Prophets, so guide our beloved brother in the translation of their sacred writings, as to make the labor of his hands a saving blessing to tens of thousands in Israel, leading them to him of whom Moses in the Law, and the Prophets, and the Psalms, have spoken!"

Other Labors.

English and German services have been maintained at Bobek; and Mr. Schaufler has, in turn, taken charge of the English service at Pera, as usual. Mrs. Schaufler has kept up the Bible class exercises, Sabbath afternoons, with the children of the missionaries and of English families residing in Bobek.

The case of the hopeful conversion of an Israelite is mentioned. "Although the instruction of inquirers has providentially passed into the hands of the brethren from other societies, it happened, during the course of the year past, that a German Israelite became a frequent inmate of our family. He improved so carefully the religious privileges of the family, both on the Sabbath and at the domestic altar, (our family worship being then conducted in German, for his sake,) and gave himself so diligently and prayerfully to the study of the sacred Scriptures, and to the reading of good books, during all his leisure hours and on the Sabbath, that by the divine blessing these means appear to have led him to a knowledge of sin, to a surrender to Christ, and to a cheerful hope and faith in the only and all-sufficient Savior of sinners." He was expecting to confess Christ publicly in a few days.

In closing his report, Mr. Schaufler says, with special reference to the success which other missionaries to the Jews have met during the year: "These encouragements would show, I think, to every unprejudiced mind, that the time for Israel's redemption is drawing nigh; that it is time to call for men and for means from home; and that, if we do not do so, we shall ere long see a harvest whitening, but have no laborers to gather it. Infidelity will mow down with the scythe of destruction, where the gospel sickle has been withheld; and the Jesuits of San Benedetto in Galata (who are said to be at present in possession of 360 Jewish children) will lead to Loyola, to the Pope, and to destruction, 'these little ones' whom Christ has bid us to suffer to come unto him."

Erzroom.

LETTER FROM MR. PEABODY, AUGUST 10, 1854.

THE war between Russia and Turkey has affected the Erzroom station very unfavorably. The army of the latter is much less efficient and successful in that region than might be expected from the victories gained upon the Danube. Hence it has become a grave question, whether the city in which Mr. Peabody resides, would escape the onset of the Russians. And this question is by no means settled. But whatever may be the issue in this respect, the Lord is ever

mindful of the interests of his kingdom; and nothing will occur without his permission.

Good resulting from the War.

The subjoined extract, it will be seen, presents a hopeful view of the missionary work at Erzroom.

None who are acquainted with the present state of things in this region, can rationally expect that there will be any very remarkable change for the better, while one of the prominent seats of war is so near. The agitation and suspense, from the expectation of an invasion by the Russians, which has been universally prevalent for more than a year, has been augmented to its highest pitch during the last few weeks; and the recent carnage on the battle field at Kars, the arrival night after night of the wretched victims, the wounded, the dying and the dead, the hospitals filled to overflowing with the unhappy sufferer, threatening a pestilence in the midst of us,—these topics, and the continued uncertainty in respect to the next movement of the enemy, seem the only subjects that can interest the minds of the people at present. What a scourge is war! Perhaps some of our friends in America are ready to ask, "Do you still hope that God will bring good out of this great evil?" Most cordially do we answer, "Yes. We believe that God is designing by this dreadful scourge to remove obstacles to the advancement of Christ's kingdom."

Already one of these obstacles, which has greatly retarded the progress of the truth, has been taken away. I allude to the fact that the thousand Russian Armenians of this city have recently become rayahs, or subjects of the Ottoman government. This is a very important point gained. Russian influence, ever since this station was established, has been very powerful and most pernicious. If Russian gold, diplomacy, flattery, promises, threats and falsehoods, have not been most busily and energetically at work here for years, how happens it that almost all the Christians are so thoroughly impregnated with the idea that this region is to fall into the hands of the Russians, and that then the primitive curse will be removed from the Adamic paradise.* Should the foundations of an honorable and lasting peace soon be laid, this station, and this whole

* The Armenians sincerely believe that the true paradise was very near us, in the Thousand Lake Mountains.

region, will assume a position of new importance. Not only will the influence of Russia, and the false and pernicious hopes that arise in consequence of it, be destroyed, but its former Armenian subjects will be free to seek for the heavenly treasures, without any fear of being shut up in a loathsome prison for years, or obliged to walk off to Siberia.

Mr. Peabody says that a favorable change is in progress at Khanooos. "In Tchevernech," he continues, "the village where the Protestant pastor resides, even those who a year ago were the most virulent opposers, are now friendly to both pastor and people. They freely and frequently visit each other, and seem to be preparing to come over en masse to Protestantism. Their Meodir, the Turkish Governor, who has pledged himself to the Armenian Bishop of Erzroom to take good care of that portion of his flock which is in his district, has taken the alarm. He begins to act the Bishop quite well; so much so that you would think him a veritable Bishop. He threatens those who visit the Protestant pastor, and rebukes those who read the Scriptures, &c. &c. Still the work extends. The pastor recently visited the principal town, where one of the primate's received him into his house; and a large number of persons called upon him, all of whom treated him kindly, and listened to him respectfully.

Progress in Moosh.

The following narrative cannot fail to excite the liveliest emotions in the hearts of all, who are interested in the spiritual improvement of the Armenians.

Even the more than Egyptian darkness of Moosh begins to be dissipated. By our visits to that town one man's attention was particularly aroused. Last autumn he came to Khanooos. Deciding that he could not remain in Moosh, he determined to beg the privilege of removing with his family to that place. After spending about twenty days with the Protestants there, earnestly intent upon finding the truth, he returned to his own place with the full purpose of quitting it with his family, and taking up his permanent abode with the Protestants of Khanooos. They furnished him a house; and one of their number was to help him carry his plan into execution.

But after he reached Moosh, reflecting upon all the wonderful truths he had heard, new thoughts sprung up in his mind; and other purposes were formed, purposes not only for his own and his family's good, but also that of his fellow citizens. He opens his Bible. It coun-

tenances, it fully authorizes, his new plan. "Charity suffereth long," "is not easily provoked," "seeketh not her own." "In the midst of a crooked and perverse generation," "ye shine as lights in the world." "Let this mind be in you, which was also in Christ Jesus." He matures his plan. "I will remain. I am ignorant; but I have light. 'Thy word is a lamp unto my feet.' 'The entrance of thy words giveth light.' I am weak; but I will wield the sword of the Spirit." He took the Bible in his hands, and traversed the streets of Moosh, so dismal because of the gross darkness and shadow of death. Light springs up. The people begin to see it, and say, "Let us walk no longer in the light of our fire, and the sparks we have kindled; but let us walk in the light of the Lord." The spiritual weapon which he had found, was mighty to the pulling down of the strong holds of prejudice and superstition in twenty-six minds.

But could this work make progress in such a place, without causing alarm to the Prince of darkness, and all the children of the night? No. Three of these sons of darkness, a priest and two "fellows of the baser sort," drunkards, seized this illuminator, and most unmercifully beat him. Had not the Turks, who understood that this man had set his face as a flint against picture worship, and was of the same religion as the English, their present benefactors, interfered in his behalf, he might have been put to death. He suffered severely from his bruises, being confined to his house twenty days. This outrage, of course, greatly terrified his weaker brethren; but they are again beginning to gather around him. They are anxious that the Protestant pastor at Khanooos should visit them; and he is willing to do so, and is only waiting for a booyooritule from our Pasha to order the Governor of Moosh to protect the Protestants. This paper was requested a month ago; but it has not yet been obtained, on account of the prodigious excitement and turmoil produced by the expected coming of the Russians. As soon as this fear had subsided somewhat, orders came for the removal of our Pasha; and last evening a new one came. Of course, it will be sometime before this order can be obtained.

Decease of British Friends.

Mr. Peabody closes his letter by a brief reference to two friends, whom the war introduced to the missionary field which he is cultivating. This

tribute to their worth will be read with interest in this country, as well as in Great Britain.

In consequence of the war, our city has been visited the present year by a large number of foreigners; Hungarians, Germans, Americans, French, English, and Scotchmen. Among them was a young gentleman, Edward Baflour, Esq., of Edinburgh, who greatly interested us. He was a man of very remarkable intelligence and placidity of temper. He expressed a deep interest in our labors, and generously offered to aid us to the extent of his ability with his pen. He was a correspondent for the London Times. In addition to repeated conversations with me in regard to subjects that should be brought before the British public, he wrote to Mr. Dwight with a view to obtain his opinion and that of our brethren at the capital on these points. He expressed a desire to be engaged personally in labors for the promotion of the best interests of this people; and seeing the greatness of the field, and the fewness of the laborers in Armenia, he thought he might devote himself to this cause in this region, and actually commenced the study of the Armenian language.

But the Lord had other purposes concerning him. The typhus fever, having entirely prostrated him, it was followed by consumption, which put an end to his earthly existence in a short time. I found it peculiarly interesting to be with him in his last days, so much did he enjoy the reading of the Scriptures and prayer. "Oh, how precious is the Word of God," exclaimed he, after having listened to Psalm li., and 1 Cor. xv., which he requested me to read. "How admirably adapted to every condition of life." Never shall I forget his most affectionate grasp of my hand, and most cordial expression of gratitude, after I had commended him to that Being in whose hands our breath is, and whose are all our ways. Though far from his native home, without any of the tender assiduities of friendship, amid heartless and selfish servants, and though most strongly attached to life that he might be useful to his fellow men, he seemed willing to depart. Nay, when he drew his last breath, a heavenly smile irradiated his countenance, as though his departed spirit was filled with joy unspeakable. He was only twenty-two years of age. Our Protestant Armenians, grateful for the interest he had manifested in them, followed his remains to the house appointed for all the living.

Another correspondent of the Times, Colonel Thorne, who arrived in our town last winter, and while here manifested a lively interest in our work, and made a donation to this station of one hundred and fifty piastres, upon his return to Constantinople, a few weeks since, died instantaneously.

Arabkir.

LETTER FROM MR. DUNMORE, JULY 28, 1854.

Messrs. Clark and Dunmore, accompanied by Stepan Agha, one of the principal Protestants of Arabkir, and the young teacher from Maden, made a visit to Keban-Maden and Käsrpoort the first week in July. Leaving Arabkir about noon, Friday, June 30, they passed the first night very comfortably at a Moslem village. "At first," Mr. Dunmore writes, "we were told that the men were all out of town, and no house could be had; but as soon as they learned that we were Protestants, all were ready to throw open their doors, and give us the best room in the place."

Prospects at Keban-Maden.

The next morning we crossed the Euphrates and rode into Maden, where we found a pleasant room fitted up for our reception in the house of the young teacher's father. Those who had recently found the truth, came in to welcome us, and to ask more particularly about "this new way." Sabbath morning I preached in Turkish to an audience of eighteen, most of whom listened for the first time to a gospel discourse. In the afternoon Mr. Clark preached in Armenian to about the same number. A Moslem Effendi, who is a decided friend to the Protestants, came in and remained nearly through the service, though it was in an unknown tongue. Monday morning the Protestants came together, and put their seals to a paper, requesting to be set off from the Armenians as a separate community. They amounted to nine houses. Two of their number were old men. All seemed to be decided and earnest on the side of the truth, as far as they knew the right way. But they are children, and need to be fed daily with the milk of the Word; and it would be remarkable if all should remain firm, and endure unto the end in the midst of their enemies, who are many and full of evil, while they are few and weak. But He who has given them light, is able to keep them from the evil; and we believe that Christ's cause will speedily triumph.

Arrival at Kharpoot.

Kharpoot has an Armenian population of about 10,000, and overlooks a vast and fertile plain filled with villages. In a part of them, as well as in the city itself, the truth has already made some progress, and the field, taken as a whole, is a very inviting one. The first incidents which befel our brethren, after their arrival in the city, which was on Monday, were of a marked and interesting character.

We went directly to the room of our native helper in a khan; but as soon as the Pasha heard of our arrival, he voluntarily sent a cavass to conduct us to a comfortable house, and attend us as long as we remained in the city. While at the khan, a dervish called, in company with another Moslem, who seemed to be a confidential friend, and asked for a private interview with us. His strongly marked intellectual features, keen eye, and manly appearance, attracted our attention. Having made some inquiries respecting our faith, he expressed dissatisfaction with the religion which he had been taught; and added that he knew the Moslem version of the Bible was defective. Many things had been inserted, and others thrown out; and he wished to borrow a Turkish Testament of us to examine. He left the impression on our minds that he is an honest seeker after the truth.

Interview with the Pasha.

The Pasha, whom they called upon the next day, is the one whose kindness Mr. Clark experienced on his way to Arabkir, and who afterwards so promptly maintained the rights of the Protestants of that city.

Tuesday morning we rode down to Mezereh, half an hour from the city, and called on the Pasha. We found him in his great reception-room alone, and he gave us a most cordial welcome. Omer Pasha is a man of about seventy years, but retains enough of vigor still to perform his duties with more efficiency than nine-tenths of his compeers, and has the reputation of being a protector of the rights of the poor, and faithful in the administration of justice. When Mr. Clark thanked him for his many acts of kindness shown him and the Protestants, he replied that he had done nothing worthy of mention, had only done his duty, and was always glad of an opportunity to do what he could for friends; and requested us, if we had business for him to attend to, to let it be known at once. Although

it is not customary to introduce matters of business on making the first call, we felt perfectly free to do so. When we got up to leave, he arose—a very remarkable thing for a Moslem to do in honor of a Christian—descended from his high seat, extended his hand, and gave as hearty a shake as we are wont to receive from our countrymen. The next day, when we called again, he treated us with even more cordiality than before; and we took leave of him with the most grateful feelings, and with the assurance that we had been with an honest Pasha, a gentleman and a friend. His officers, too, partake of his noble character, especially his chief secretary, who has long shown himself a friend of right, and of the Protestants. Such a governor ought to be respected, and prayed for, by all the lovers of truth and righteousness. He gave a strong paper for the protection of the Protestants in Maden, securing to them the right to bury in the old Armenian grounds, and a similar one for Arabkir, and another for the Protestants in Egin. Indeed he granted every request that we made, and assured us of his entire readiness to attend to any matters that we might have occasion to make known to him by letter in future.

State of Things at Kharpoot.

Kharpoot has needed two missionary laborers, and it has only had the occasional services of a native helper. Its early promise, therefore, has not been fulfilled; and now there is danger from the inroads of infidelity. Mr. Dunmore writes, "We found a few in Kharpoot who are interested in the truth, but not so many decided Protestants as we had hoped to find. Our native helper has spent a part of his time in going from village to village on the plain, distributing books and preaching the Word. He finds the people grossly ignorant, but every where ready to listen. It is a great field, and needs efficient laborers to gather the harvest. Infidelity is already beginning to creep in; and unless the sword of the Spirit is wielded by a skillful hand, this evil may soon grow up to be a formidable foe in that place. Worship is sustained in the city by our helper, and good is being done; but we cannot well hope that Protestantism will gain a firm hold and a wide-spread influence, until there are missionaries on the ground."

A Vartabed.

Our brethren left Kharpoot on their return, Thursday afternoon, and spent the night with Kavork Vartabed, at the monastery in Apapood, an Armenian village about two miles from the

city. "He appears to be a man of little more than fifty summers, of more than ordinary mind and intelligence for a vartabed, good natured, liberal, and altogether too decent a person to be spending his days as a miserable, idle recluse in a rickety old monastery, that ought to have been leveled to the ground centuries ago." They had repeatedly heard of him as an "enlightened man, and decidedly inclined to Protestantism;" and they now found that, "unlike most of the morose crabbed ecclesiastics of oriental churches, he was pleasant, frank, and free to talk on any point that was introduced. He knows the truth, and would like to be a Protestant, but for the coming down from his high position. If he could still be an important personage, he would not hesitate; but he is not prepared yet to renounce all."

Persecution at Maden.

On the arrival of the brethren at Maden, the Moodir promised to carry into effect the orders of the Pasha in respect to the Protestants, but with so much hesitation as to cause them to fear that difficulty might arise. At the earnest request of the Protestants, a place of worship was procured, and the converted priest at Arabkir was written to, to come at once and minister to them. Before a week had passed, he was on the ground with his family. A school was also commenced with eight or ten children; and "the good work which had so recently opened in that dark place, appeared to be in a fair way to move forward prosperously." The anticipated difficulty, however, soon arose.

We had scarcely been at home a week, when a letter came from the Protestants of Maden, stating that the Armenians had commenced persecution in earnest, and had beaten one of their number in the market. It was thought best that I should take Garabet, one of our chief men, and go there at once. On our arrival we found that the ire of the enemy had been thoroughly roused by the entrance of light, and they were determined to crush the truth and blot out Protestantism from the place. On the previous Sabbath, the priests had publicly anathematized the Protestants, and forbidden their people to have any intercourse with them or even to speak to them. This was a new thing in the place, but no one was harmed by it. One man, more virulent than the rest, poured out his wrath through the market, and upon the house-top, and declared that he would put an end to this preaching the gospel in Maden, and would begin by killing Bedros, the young teacher, who was regarded as the prime mover. But Bedros, not at all alarmed by the threat,

sent him word that he was ready to die for the truth, and added that he might get his musket ready, and, if he wished, he would meet him in the market or any place that he might name, and give him a fair chance to execute his threat. But the boisterous fellow declined the offer, and has since been rather quiet; while Bedros is fearlessly preaching Christ wherever he can get a hearing. The civil authorities of Maden are weak. We found that the Armenians had bought over the judge, and the Moodir, being a man of no force, is not able to act efficiently. They had set off only six of the nine houses as Protestant; and their proceedings with the offenders was a mere farce. As it was evident that nothing effective would be done there to secure justice and protection for the Protestants, I made a statement of the matter, and sent it to the Pasha of Kharpoot by Garabet, and immediately returned to Arabkir.

In consequence of this, the offenders were summoned to Kharpoot for trial, but the result is not yet known.

Opposition in Arabkir and the vicinity.

The Armenians in Arabkir and the vicinity have of late been very active in their opposition. Whilst Messrs. Clark and Dunmore were absent, the report was circulated that the Pasha had put them in chains, and had sent Mr. Dunmore to Russia. The following is an instance of opposition of a more active character:

Not long since the young wife of one of our Protestants was induced by the tampering priests to leave her husband; and word was sent to him by the Armenians that if he would return to them, he should be released in future from the payment of taxes. This offer he indignantly rejected; and in a few hours his infant child was sent and left at his shop in the market. The Moodir, on being informed of the matter, sent an officer to conduct the wife back to her home. The next night a man went to the house of this brother, and induced his wife to go with him to her father's, pretending that her mother was very sick. But the day following, it being ascertained that this was a sheer fabrication, the Moodir again restored the woman to her husband, and lodged the man in prison who had led her away.

This same kind of hostility extends to the villages around.

A few weeks since, while our priest was spending a short time in the village

where he formerly officiated, the Armenian priest, his successor, finding the atmosphere too warm for him where the gospel was preached, sent for the Vartabed to come to his aid. The morning that the Vartabed started for the village with a company of his chosen men, we also sent our Boanerges Margos to help the priest. The day was spent by the Vartabed and his company in preparation for their work by drinking freely, outside of the town. Next day the Vartabed was challenged to an open contest, but went off to an out-of-the-way place, taking with him as many of the villagers as he could get to follow him, leaving Margos and the priest to preach the truth to others. Meanwhile a messenger was sent to the Moodir with the complaint from the Vartabed that he could not go anywhere without being annoyed by the Protestants, and he wanted them taken care of. "Have the Protestants beaten or injured any one?" inquired the Moodir. "No, but they are constantly preaching the gospel to our people," was the reply. Then said the Moodir, "Go about your business; and if you do not wish to hear the gospel, you are not obliged to listen." The Vartabed and his men left for Arabkir the next morning, having made a perfect failure; and Margos returned rejoicing, while the priest remained in the village, preaching the Word from house to house.

In some cases, as in the example below, the danger to those who are active in disseminating the truth arises from a different class.

Kavork, surnamed "Apostle to the Gentiles," because he has been going over these mountains from village to village, preaching the Lord Jesus alike to Armenians, Koords and Moslems of every class the last five years, the most godly man that I know anywhere, has recently made a visit to Malatia, and brings back a most cheering report. On his way he fell in with a band of marauding Koords, who, after various threats—he meanwhile preaching Christ, and warning them of the threatened vengeance of God on such rebels as they were—took his fez from his head, and were making off. "If you take that fez," said he to the robber, "it will burn your head off your shoulders; for God will pour his wrath upon you." Not quite ready to take it at such a price, he pulled the tassel off, and threw the fez to its owner. "God will not suffer you to go unpunished," said he. Enraged, they wheeled and drew their swords; but he

added, "May the Lord show you mercy; go along about your business." Kavork was left to go on his way rejoicing.

While at Malatia he was the guest of the Moodir, and preached daily to crowds in the market and in the streets, no one opposing. When he left the place, the people drew from him the promise that he would return with one of us, and procure a place of worship for them in the city. We are contemplating a visit there as soon as practicable, and trust that we shall not be disappointed in finding a few who will greet us joyfully.

Mosul.

**LETTER FROM DR. LOBDELL, JULY 31,
1854.**

THE death of Mrs. Williams, on the 1st of July, in very painful circumstances, was announced in the last number of the Herald. Dr. Lobdell accompanied her and her husband on their journey from Mosul; and he also came back with her lifeless remains. Owing to the appearance of unfavorable symptoms in her case at Akra, the party was obliged to remain there ten days. In consequence of this delay, Dr. Lobdell had an opportunity to become well acquainted with the place; and he has given some of the results of his inquiries in the present communication.

Akra—*Fear of the Christians.*

Akra has six hundred houses, sixteen of them belonging to the Jacobites, sixteen to the Chaldeans, forty to the Jews, while the rest of the population is Koordish. The Governor is a Koord, the rival of Mustapha Agha of Zibar, who wrote the letter to Khan Afdal to procure the murder of Dr. Bacon and his companions three years ago. "The Moolah who saved their lives," Dr. Lobdell says, "is still regarded with great veneration for his sanctity, which is said to be unequaled by that of the mountaineers. The escape of the party seems to me to have been miraculous."

In speaking of the small band of Christians at Akra, and their abject and degraded condition, Dr. Lobdell says:

We had frequent interviews with the Christians of Akra, and succeeded, I trust, in giving them clearer views of the religion of the Bible than they had ever had before. They are ignorant and superstitious; the Koords treat them with the greatest contempt. One day, as I was prescribing for a sick youth, my attention was drawn to a gigantic amulet suspended from his neck. I requested

the father to let me look at it. The Christians present were astonished at my presumption; but the father hastened to rip off the leather case, and show me a neat little volume of extracts from the Koran. As I took the book, and began to read, the Christians even started from their seats, and begged me not to open the book; for it was not only unlawful for a Christian to read a Mohammedan book, but a very dangerous proceeding. They afterwards told me that if one of themselves had done such a thing, the Koords would have beaten them without mercy. I tried to show them that it was their duty to instruct their Koordish neighbors in the doctrines of the gospel; but they said if one of their number should tell a Koord that Jesus was the Son of God, and the only Savior, he would lose his head. I have no doubt that they spoke the truth. But a few days previous, we passed through Baasheika; and a Jacobite priest gave me, as the reason for his never preaching Christ to the Yezedekees of the place, the fear he had for his life, in case he spoke disparagingly of their creed. Two Yezedekees are now imprisoned in Mosul for murdering a Christian in Baazani—a village about twelve miles distant—a short time since, because he spoke disrespectfully of the Devil! They were instigated to the butchery by their great high priest, Sheikh Nasir. If the Yezedekees, in their oppressed state, are so devoted to their religion as to render it dangerous for a man to preach Jesus to them to the disparagement of Melek Taoos, it is easy to see that the fears of the Christians of Akra were not groundless: for the Koords, though yielding a nominal obedience to the Turks, are almost as independent and quite as bigoted as ever.

Ignorance of the Christians.

It will be supposed, of course, that both Jacobites and Chaldeans are strangers to the true idea of the Christian life. According to their creed, a few external rites constitute the whole of religion. The following extract will illustrate the blindness of the men in a most affecting manner:

I said one day to a Jacobite, "Do you love that man by your side?" He replied, "I love him with my face, but not with my heart." He thought that this was complying sufficiently with the divine commandment. When asked if they ever lied, they invariably answered by asking, "Is there a man living who

does not lie?" They declared it an impossibility for them not to lie; perhaps we might not be obliged to do so, since the Koords could not swear falsely against us, nor beat us to get our money. In vain we tried to demonstrate to them that God ranks liars with murderers. A Syrian from Mosul was there, who said that he would not believe a word which we should say; and he would not trust our Bible either; for he was last winter in Bagdad, when a Bishop read to him some extracts from an English book, proving to him clearly that the "Engleez" were all heretics and impostors. That he was not destitute of faith, he demonstrated from the fact that when he and two of his acquaintances were sleeping on the roof of the convent of Mar Mattai, one of the party fell from a wall forty feet high, bespattering it and the ground with blood; and when the man awoke in the morning, he was in the same place where he had laid down to sleep. He knew that Saint Mattai had put his hand under him when he fell, and then raised him from the ground, while in a state of unconsciousness! One man was sure that he was not a drunkard; for "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth the man." One cannot fairly be called a drunkard who becomes stupid by drinking, so that nothing bad comes out of his mouth. For his part he did not generally drink more than ten cups of arrack in a day!

Dr. Lobdell visited Priest Abd el Rabeen at his carpenter's shop, and had a conversation with him in respect to the vices of his people. He said that he was obliged to obtain a living by the labor of his hands, and so had too little time to qualify himself for instructing them.

The Church.

The church is a cavern, high up among the rocks above the town. It has three parallel rooms, about twenty feet long and twelve wide, all unlighted by the sun, and constantly damp by the dripping of water from the rocks. The apartment for the women is in so much danger of being flooded, that a dam is built across one end of it! This room has three openings into the apartment for the men through the rock. Loose stones are scattered about the floor for seats; a few brush, a pick-axe, and a spade, occupy the corners. Two sides of the room for the men have a stone and mud platform, answering for a seat; and

few coarse, dirty straw mats lie on the damp floor. A rough stand holds the service books, a few Syriac and Carshuni (Arabic in Syriac characters) manuscripts, the chief treasure of the church. In the third room is a rude frame covered with calico, which answers as a "holy of holies." A sort of tambourine hung with little bells, and a broken censer, complete the furniture of this dungeon. The fleas had taken possession of it; and the service was held among the graves outside.

These tombs contain the ashes of many generations. The Koords will not allow the Jacobites to bury their dead anywhere else, not even on the great plain below the town. As one body decays, another is placed over it. I do not wonder that the little spot is hallowed in the hearts of the people.

The deacon who accompanied me to the church, was amazed at my expressing compassion for him and his people, because they were obliged to worship God in such a dark, dirty, wet, unhealthy cavern. He had seen no better sanctuary, and was quite satisfied with it. The service, which was all in the unknown Syriac, except the lesson from the Carshuni Gospels, was performed as sincerely as any Protestant worship; but there was no true appreciation of the character of God. The Testament from which the priest read, was held by two laymen in a silk kerchief, and was frequently kissed during the service. On one of the covers was a silver plate, ornamented with a coarse image of the Savior and the two thieves in a state of crucifixion. At the corners of the cover were silver images of the writers of the four Gospels, each a fac-simile of the other. I could have no other feeling towards the people and their ignorant priest than that of compassion. Let them be taught in a spirit of meekness and love, and they can yet be saved.

It was priest Abd el Rahem that made the coffin, in which the remains of Mrs. Williams were carried, "slowly and sadly," to their final resting place.

Progress at Mosul.

Our work in the city is as prosperous as we could expect it to be. I often feel that if we should simply sit here, doing very little actual labor, we should accomplish as much for Christ as we could in America. But we are not obliged to be idle, even in the intense heat of the summer. The mercury has risen daily for

some time above 110° ; and at midnight it has often stood at 96° . From day-break to sunrise it is generally down to 90° , and sometimes to 85° . We are more and more impressed with the importance of finding a cool spot to which we may retreat in summer.

Our ordinary religious services are maintained at the chapel and the dispensary. The arrival of some chain pumps from the United States has excited much inquiry about American ingenuity; and some have even said, "If these missionaries can draw up water with a chain, their religion must be true!" The machines bid fair to revolutionize entirely the old mode of irrigation.

Dr. Lobdell says that the interest felt in education at Mosul is of the most cheering character. At the beginning of the year, the station had but twenty scholars; at the date of this letter, the number exceeded one hundred.

Efforts in other Places.

Kos Mekhiel has been sent to Mardin for a few months to preach the gospel. What success he has had thus far, does not yet appear; but we have reason to hope that his tour will not be fruitless. The Pasha promised me that if he should receive an order from the Porte revoking the prohibition of his going to Tel Keif, he would cheerfully protect him. But while the French are in such favor with the Sultan, we can hardly expect to get full justice done in this case. The persecution of this man has been, from the beginning, a most outrageous affair.

Having letters from Jezireh, requesting one of us to go there and organize a Protestant community, and having applications to open schools in several villages of Jebel Tour, and it being impossible for one of our number to leave, Jeremiah has been sent to investigate the facts. We suppose that a difficulty with the Jacobite Patriarch had as much to do with the proposal of a number to become Protestants, as any earnest desire to embrace the truth. A compromise having been effected in a matter of finance, and a good degree of freedom being conceded to the Jacobites of Jezireh by their Patriarch, they may delay for some time to declare themselves as Protestants. Meanwhile by means of the school there, in which only the Bible and our books are taught, and the instruction given them by our native preachers, they may be expected to grow in the knowledge of their duty, and in a readiness to meet its claims. It is very desirable that we get

the start of the papists in opening schools in Jebel Tour; and we have hopes that Jeremiah's visit will be of much service in making known more generally the nature of the Protestant faith. There is the Jacobite stronghold.

Threatened Insurrection.

Another extract will give the readers of the Herald some idea of the lawless and reckless spirit of many of the Sultan's subjects, especially at a distance from the capital.

You have received some account of the attempt of two thousand Koords to create a riot in Mosul. It was repressed only by the prompt action of the Consul. An order has been received from Constantinople for the summary treatment of the Moslems of the town, who excited them to their barbarous outbreak. While this order was on the way, and because vengeance on their work was not executed speedily in consequence of the incapacity of the Pasha, a new plot was concocted for an insurrection. The plan was to have the dragoman of the English Consul murdered; and while attending his funeral, professing to mourn his death, the conspirators—all belonging to the part of the aristocracy of the town who had some pique against the government—were to rise upon the crowd, kill all the Franks and wealthy native Christians, and then proceed to plunder. At midnight, just as ramadhan gave way to the fanatical feasting of byram, while the dragoman of Mr. Rassam was returning home from a visit to the Pasha, two men in masks sprung out from a lane between him and his attendants. One stopped the horse; the other fired a pistol at the rider's heart. Both then fled. A servant chased them; when one of the culprits turned, and fired a ball at him, but without effect. The dragoman, who is the most influential native Christian in the place, fell from his horse when wounded; but the ball had only passed through the fore-arm. Hundreds flocked daily to his house to offer him their sympathy; and none were so attentive as the chief conspirators, who, no doubt, all the time regretted that the ball had not passed through a more vital part. Two young Moslems were seized by the Pasha as the assassins; and though there was a strong attempt made to throw the blame on the Christians, one of the men turned "state's evidence," and revealed the fact that he had been offered a thousand piasters to kill Toma, and that he had

induced the other culprit to aid him. The persons who offered the bribe, were found to be two of the most influential men of the town; and they were sent under a strong escort to Bagdad to await the orders of the Porto. A third dignitary, the chief instigator of the plot, has since been seized and confined; and the names of a dozen others are recorded, and their movements closely watched by the police. Both the English and French Consuls think that we Americans have had as narrow an escape as they themselves; and though they have no special fear that any further attempt will be made to produce a riot, they had deemed it best to use their influence at Constantinople to secure the removal of the inefficient Pasha, who but a short time since received from the Sultan the title of "Beglar Beg," or "Lord of Lords." There is little doubt that the dignitaries, who have thus twice set the city in an uproar recently, will find honorable exile with such worthies as Beder Khan Beg. It is a matter for devout thanksgiving that God has allowed us to pursue our labors, unmolested, in the midst of these late excitements.

Nestorians.

LETTER FROM MR. BREATH, JULY 18, 1854.

The Missionaries to Bootan.

FOR several years past, some of the devoted Nestorians have spent the winter in Bootan, going from village to village, and making known the gospel to their countrymen. Last fall, two young deacons went on this service. The following extract shows that there is increasing encouragement to continue the labor:

The Bootan missionaries have returned, after an absence of about eight months, and give a more interesting account of their labors than ever before. They went to districts not previously visited, and found the people every where accessible, and desirous of instruction. They were frequently importuned to settle among them, and teach schools. The only opposition they encountered was from a portion of those who have heretofore opposed the work there; and this was less violent than formerly in its character. They experienced some annoyances, however, from petty Turkish officers.

The Press—Education.

The New Testament, in the modern language,

is through the press, and already beginning to be circulated among the people. The same is also one of a new edition of the hymn-book, which is much enlarged and improved beyond former editions. The cause of education has, at the same time, received a new impulse.

There is great enthusiasm, at present, on the subject of education. In the village of Geog Tapa alone, about seventy adults have recently commenced learning to read. The mode there and elsewhere pursued is, to induce the teachers, scholars in the village schools, and other readers, to teach adults, by the promise of a Bible, Testament, or other book, if they are successful.

Political Agitations.

Passing to the disturbed state of Western Asia, Mr. Breath says :

This portion of the country is at present quiet. The Russians have crossed the frontier near Kars, notwithstanding the opposition of the Turks; and it is feared that they will be able to proceed to Erzroom. The Turkish Ambassador at Tehran has given up all hope of inducing the Persians to join the alliance against Russia, and has asked leave to return home. The latter power may ultimately be more successful in securing their co-operation.

After referring to the journey made by Dr. Wright to meet and escort Mr. and Mrs. Williams on their way to Oroomiah, Mr. Breath adds :

He found the country in a very unsettled state; and traveling was almost altogether suspended. He heard of frequent robberies; and a murder was committed on the route he traveled the day before he passed. On one occasion his bridle was seized by Koords; and he was only saved from plunder by the earnest remonstrances of his guide, who was of the same tribe with the robbers. At another time his own guard talked of killing him, as much in earnest as in jest, saying that it would be meritorious in the sight of God.

Gabar.

LETTER FROM MR. CRANE, JULY 13, 1854.

JUST before the date of this letter, Mr. Crane made "a preaching tour" to Bass, accompanied by Mr. Glen, of Scotland, and Deacon Tame. After his return to Gawar, he drew up a brief

account of his visit, and sent it to the Missionary House. As he had not seen so much of the mountain home of the Nestorians before, the readers of the *Herald* will be pleased to learn what were his "first impressions" of this peculiar field.

Description of the Country.

Mr. Crane spent eight days in making his tour; and within this space he either visited or saw all the villages in Bass and Little Jeloo, and all except one in Great Jeloo. "I think of these districts," he says, "as a waste of mountains, so pointed and so steep, and placed so closely together, that there is only here and there a little valley, which with difficulty affords space for a few small rooms, called houses, and a few terraced plots of ground, called fields, so small that when you ask a man how large his field is, he will tell you that he sows upon it half a handful of grain, or a third of a handful, or an entire handful, if his condition is so much better than that of his neighbors. If a man sows more than a handful, he is called rich! We saw nothing like a plain, or a large level field, in all our journey, only a succession of black, bare craggy mountains, entirely destitute of trees and almost as destitute of vegetation, except that occasionally the base of a mountain was covered with bushes and shrubs, affording pasture for mules, cattle and sheep!"

The subjoined description of the country, visited by Mr. Crane and his traveling companions, will give a better idea of its peculiarities :

By the district of Ishtazin, we mean to convey a very different idea from that which the word "district" commonly suggests. It is merely a deep narrow gorge, the sides of which descend quite to the edge of the stream which flows at the bottom, and the fields of which are made by terracing the mountain sides. This narrow defile, in its winding course of four or five miles, contains five villages, with a population of about a thousand souls. The houses are built one above another; so that each man's roof forms the door-yard of his upper neighbor; and they are so small and so near together, that a village of forty houses covers a space only a few rods in diameter.

By the district of Bass we also mean a similar gorge on a larger scale, affording more arable land, and containing in its five villages a population of nearly three thousand souls. The villages and fields of Great Jeloo are more scattered, but embrace every rod of ground which can afford sustenance either for man or beast.

A few sentences will give you a sort

of profile of our route to Bass. An ascent of two hours to the top of the mountain on the back of our mules, and a very rapid descent of four hours, half of the way on foot, brought us to Ishtaxin. Then a stage of nine hours, that is, a ride of two hours through a gorge, a very steep ascent of an hour and a half, a walk of two hours and a half on a mountain side, so steep and difficult that it was necessary not only to take the loads from the mules but also our saddles, another ascent on our mules of an hour and a half, and a descent of the same distance, brought us to the end of our second stage, the village of Zeir, which contains ninety houses. Leaving Zeir we immediately began to ascend what seemed to be but a moderate hill; but we were an hour in riding to the top; and then a descending walk of two hours and a half brought us to the first village of Bass.

The place was anything but attractive; nor do we ever expect to see much that is attractive either in the houses, cities or villages of these countries, built as they all are of mud, or of stone in its rough, native state. But the scenery was unsurpassed in beauty. Its checkered fields, of which I counted one hundred and three, and its large trees of a most luxuriant foliage, not planted in straight lines, like the trees of Persia, but scattered by the hand of God along the banks of the clear, winding streams, and in many places overhanging and arching them, were certainly exceedingly beautiful, and formed a delightful contrast to the desolate waste of rocks all about us.

The Last Winter—Reception.

In speaking of his journeyings in this wild region, and his reception by the people, Mr. Crane says:

We saw many proofs of the severity of the last winter. About a quarter of the fields of one of the largest villages of Bass were still covered with the snow, which had slid down from the heights above. In this district, we saw a man sowing his spring crop on the 15th of June. On our return by a different route, in crossing the Jeloo mountain, we made a day's journey of nine hours on the snow, only leaving it in a single place, where we crossed a valley a few rods in width. Mr. Glen and myself were careful to dismount, whenever there seemed to be much danger; but the paths had been so much injured by the avalanches of the past winter, that each

of us was, in a single instance, thrown over the head of his mule.

Our journey, though toilsome, was very pleasant, and would have well repaid us for our trouble, aside from the opportunity it afforded of having intercourse with the people, and of preaching Christ to them. But it is especially in the latter point of view that I look back upon it with satisfaction; for I know of no earthly privilege like that of preaching the gospel to the poor. We were everywhere cordially received, especially in one of the villages of Bass. A large proportion of the inhabitants came out to meet us, and kiss our hands, and welcome us to their homes. We remained there two nights, and held several meetings on the intervening day, the people often coming to us and saying, "Is it not time to assemble again?" Between fifty and sixty men assembled the second evening, also a large number of children and youth, with several women, who came as near as their notions of propriety would permit. A larger assembly for religious purposes I have not seen since leaving Boston, except in Oromiah.

Danger from Popery.

Mr. Crane was deeply impressed with the danger to be apprehended from the efforts of Romanism to draw away the Nestorians from their ancient faith. On this topic he writes as follows:

At the same time, I look back upon our journey with grief; for I have sad tidings to report respecting a portion of our field. It is not that the papists are using strenuous efforts to get into the mountains, but that they are actually there, using the same specious wiles for which they are elsewhere proverbial. The chief instrument is Priest Dunka, a native of Bass, who has spent twelve years at Rome, and three among French papists in India. In manners, accomplishments, and appearance, he more resembles a Frank than a Nestorian. He returns to his native village to build a large church, and in every possible way to seduce his simple-hearted neighbors to the allegiance of the Pope. I know nothing of his private character, except that in an interview of several hours with him, I formed a very low opinion of his candor and truthfulness; but he is a thorough papist, and a man not only of great native energy of character, but also of ample acquirements, possessing, among other gifts, that of conversing in several languages, including our own, with accu-

racy and some degree of fluency. While we found the people of Bass very ignorant of the Scriptures generally, we were surprised to find so many of them familiar with the proof-texts and arguments of the papists, and so favorably disposed towards them.

While sitting with Abd Eshoo, the chief man of one of the villages, with whom we discussed the subject for several hours in the presence of some twenty of the Nestorians, he said to me, "What do we know about these things? We cannot read; and we have no teachers. We believe what we hear, and are like calves, who go as they are led. If you do not look after us, we shall soon all be papists. We are half of us papists now. See, there is a papist, (pointing at a man near by,) and there is another, (pointing at a white beard opposite,) and there is another, and there, and there." Though his statements were exaggerated, they contained much of truth. I expressed the hope that the Lord would send teachers to help them. He said, "Why cannot you come? If you will, I will build a castle for you." I told him I could not leave Gawar, but would visit his village as often as I could. He replied, "Let another come to Gawar." I again told him that it was difficult to persuade men to come to this country; but he instantly answered, "Have you not a plenty of men in your great country, the new world? Are there not thousands of English now fighting for the Sultan?" I could give him no good reason; and who can?

I would not unduly excite the fears of any one; but when we see what a clean sweep the papists have made of this people in Mosul and its vicinity, leaving there not even the name of any thing but Chaldeanism, and what they are doing in Salmas and in Oroomioos, how can we help being solicitous, when we see the same leaven fairly at work in the heart of the mountains? We do what we can in our straitened circumstances, and are now sending two native helpers to labor in Bass for the present; but in order to prosecute our work efficiently, we need more help from America.

Canton.

LETTERS FROM MR. BONNEY.

BRIEF communications have been received from Mr. Bonney, in which he describes the approach of the revolutionary movement to the

commercial capital of China. However unfavorable this state of commotion and change may prove, for the time being, to the prosecution of the missionary work, it will be overruled by Him who is head over all things to the church for the enlargement and confirmation of his kingdom in the earth.

Capture of Fooshan.

Under date of July 12, Mr. Bonney wrote as follows :

For the last four or five days, there has been an unusual excitement among the Chinese of Canton, which has also extended to the foreign community. The cause of it is the capture of Fooshan, and the pillaging of the government buildings there, by a band of rebels. Fooshan is only twelve miles west of the city, and has a population of six hundred thousand. It is the largest manufacturing place in this province. There have been outbreaks in three other places within the last six weeks; but they have all been suppressed by the imperial troops. They were at the distance of forty or fifty miles from the city, and did not occasion much fear.

This affair at Fooshan, however, appears more formidable, and is almost at our doors. Thousands of Chinese are removing their families and most valuable effects from the city into the country, and down to Macao. Three steamers have been chartered for this purpose at very high prices. It has been reported that the city would ere long be attacked by the rebels, and many of the people have fled as they would from the plague. Mrs. Williams and three children went to Macao day before yesterday; and the steamer was crowded with Chinese women and children. Many a Chinese takes passage in a steamer now for the first time, being driven to it by fear. Some three thousand imperial troops have been sent to retake Fooshan, and were to have a fight yesterday. A full report of what was done, has not yet been received. In the mean time, the city authorities are placing extra guards at the gates and on the walls. There are four encampments of Tartar soldiers on the east, north and west sides of the city, and an extra number of government boats on the river. The foreigners have also been on the alert. An English ship of war and two American armed steamers are anchored opposite the factories. The executions have been very numerous of late. Yesterday, between fifty and sixty were beheaded before sunrise.

It is unusual to take that time of day for executions; but it is now chosen to prevent any attempt to rescue those who are condemned. It is openly and often asserted that innocent persons are arrested and executed. Such unjust proceedings of the government only exasperate the people. The present state of fear and alarm will subside, I presume, if there is no outbreak in the city.

Disturbances at Canton.

Six days later, Mr. Bonney continued his narrative in the following language:

I have been wishing for three or four days to write a few lines, but have not had a moment's time. Rebellions are starting up on every side of Canton. Fooshan is still in the hands of the insurgents. There was an affray to-day in the western suburbs, between several hundred soldiers and a band of rebels. The soldiers were chased back to the city; and the gates on three sides of the city were shut at mid-day. Warlike preparations and movements are becoming more frequent on every side. Executions still continue at the rate of sixty a day. We are expecting a rising of the people against the present author-

ities. If out of the wreck, which almost every one is expecting, a new and better civil government shall arise, we shall rejoice. Fear and dismay are coming upon almost all, as to what is near at hand. But God reigns.

The last extract bears date the 20th of July, and is as follows:

War is the order of the day. Early this morning, fighting commenced on the north-west side of the city, and buildings were fired. The gates are closed, even those between Dr. Happer's and the factories. It is well that all the missionary ladies and children, except Mrs. French, are at Macao. We are making out inventories of our property, and depositing them with the United States Consul. In case the property is destroyed by fire or a mob, claims for its value can be made on the Chinese government. I do not anticipate any injury to the missionaries or foreigners from the insurgents as a body; for the grand object is to eject the present magistrates, and have others to rule over them. May peace and safety come quickly, and the gospel of peace be received by these vast multitudes!

Miscellanies.

PREPARATION FOR MISSIONS IN TURKEY.

MR. LADD, of the Armenian mission, preached a sermon before his brethren at their last annual meeting in Constantinople, from Psalm ev. 5, in which he dwells at some length upon the providence of God in its relations to their labors and prospects. He regarded the text as appropriate to their circumstances, inasmuch as God had done many "marvelous works," which had exerted a direct and important influence in preparing the way for the success of their efforts. A few extracts from this discourse will throw additional light upon that mighty movement which is going forward in the Turkish empire.

Moslem Ascendancy.

In speaking of the "marvelous works" which God has wrought for the revival of pure religion in the Orient, Mr. Ladd first mentions the providential act of placing those corrupt churches under the dominion of a people of a different faith. In reference to this topic he says:

To human view, it was a great obstacle

to the progress of God's spiritual kingdom in the world, that the Saracens, in the seventh century, subjected to the power of the crescent so large a portion of the Christian world, and the Turks in the fourteenth century, seizing on the dominions of the Saracens, extended their rule still farther over some of the fairest portions of Christendom. How could such an event, apparently so disastrous to the interests of true religion, ever become subservient to its real advancement? How could such wanton cruelty, such grinding tyranny and oppression, produce any results favorable to the advancement of the gospel? By the light of history, and by our own observation, we may now see some of the ways, at least, in which God has secured this result, to human view so improbable. He has in this way placed the civil power in the hands of a different people from those who were to be evangelized; a measure which the history of the extension of pure Christianity shows to be of the very highest importance. This furnishes no example of a people that has abandoned a corrupt form of Christianity, and embraced the truth, and that at the same time has retained in its hands the

almost better shall coming year at Early on the builded, and the session- Mrs. making, and States's de- or its gov- ntry from grand rates, May and the these

dom sev- of the stian enth' the other his- ppa- true real ion over- the light we t, in hu- this is to his- nce. that man- t at

13 civil power. Pure Christianity is always an object of hatred to a corrupted and corrupting priesthood; and, under the influence of such a priesthood and such a religion, all the worst passions of our nature become dominant; while the possession of the civil power affords the fullest opportunity for gratifying these passions on such as may be regarded as enemies or opponents. Amongst a people of this description, pure Christianity has scarcely ever found a resting place. As its divine Author, while on the earth, was often obliged to flee from city to city to escape from his persecutors, so it has ever been forced to flee from those places where corrupt Christianity and the civil power were leagued against it. It was these two forces united, which forced the Waldenses to seek shelter from their enemies in the fastnesses of the mountains; which exiled the French refugees from the home of their fathers; and which have perpetrated the bloodiest persecutions of modern times.

God, who is infinitely wise in accomplishing his plans, saw fit to subject to a foreign yoke the people among whom he was about to establish Christianity in the beginning. And who can say that Christ and his Apostles would ever have enjoyed half the opportunities for preaching the gospel in Judea, which they actually had, if the civil power of the country had been in the hands of the Jews? The circumstance that they did not possess the supreme authority, led them repeatedly to endeavor to find some accusation against Christ, which they could present before their political rulers; and thus have him apprehended and arrested in his career. Had they held the civil power in their own hands, his ministry would have been hindered, and his course finished much earlier than it was. And that the same would have been true in respect to his Apostles, is apparent from a single example. When Paul was violently seized in the temple, and finally rescued from the enraged Jews by the soldiers and centurion of the Roman commander, most surely he would have fallen a victim to their excited passions, had the civil power been in the hands of the Jews. But God had taken it from them, as one important measure in preparing the way for the establishment of his spiritual kingdom among them; and by that means the life of the Apostle was saved for future services.

The history of Christianity in modern times, and the blighting intolerance still prevalent in many countries, plainly show the necessity of having the civil power taken out of the hands of a people, among whom pure religion is to supplant a corrupt form of it. Who has not marked how the glorious reformation of the sixteenth century was checked and arrested precisely in those states and provinces, where it was opposed by the civil authority and a corrupt Christianity combined? In England, moreover, pure Christianity was driven into concealment, as often as the political power

was united with the opposing religion. What but the combined influence of these two forces has, from the days of the reformation, effectually guarded Austria, Spain, and Portugal, to mention no other countries, against the entrance of a spiritual religion? And what else has recently driven the evangelical flock at Madeira from their hamlets and their vineyards, to seek a dwelling place beyond the ocean?

It seems to be God's plan of introducing the pure gospel into those countries which oppose it, sometimes to destroy their governments at once, and sometimes to bring them to decay and weakness by their own inherent corruptions, till they come to a state of absolute dependence upon other more liberal powers, which he makes strong and prosperous, very much in the degree that the gospel is left free and unmolested by them to work out its legitimate effects. He destroys this combination of strength, either by external force, or by the slower process of its own internal tendencies to weakness, preparatory to the introduction of a better form of Christianity. And in India, where heathenism with its ancient rites, its caste, and its numerous priesthood, seems equal to a corrupt Christianity in its ability to oppose the progress of the truth, Providence has taken the civil rule from the millions who are to be evangelized, and placed it in other hands.

We may illustrate this topic by a familiar example. Why has there been in years past, and why is there at this moment, so much more encouragement for evangelical labors among the Greeks of this empire, than among the Greeks of Greece? Unquestionably the chief reason is, that there the civil power is in the hands of the people who are to be evangelized, and here it is not. Or, to draw an illustration from another branch of the church, the consideration that Romanism has always in every land sought an alliance with the state, sufficiently demonstrates how effectual a barrier such an alliance is to the introduction of the pure gospel. It is the aid which this has always had from the state, which has been its life; and the want of such aid, with other causes, is now working its inevitable ruin.

We are sure that every reflecting observer of passing events, and every attentive reader of ecclesiastical history, must feel that the placing of these eastern churches, idolatrous and corrupt as they were, under a foreign yoke, was one of the first grand measures of Providence towards bringing them back to the knowledge of the pure gospel. Who does not believe that if the successors of the Greek emperors had been permitted by God to have their throne in this city to the present time, there would not have been a single missionary now here? It is the Ottoman sword, through an overruling Providence, which has opened the way for the triumphant march of evangelical truth. This important result, however, was not produced at the com-

mencement of the Moslem sway. So long as, according to the old system of government, the national authority was ready to execute without investigation the arbitrary decisions of the heads of the different Christian sects, there existed an actual alliance between corrupt Christianity and the civil power, as perfectly adapted to oppose the introduction of pure religion as any similar alliance. But a time for the bands of this alliance to be broken was to come; and it did come.

Its Strength and its Weakness beneficial.

In the development of his theme, Mr. Ladd endeavors to show that the strength of the Ottoman empire, in its earlier history, and its weakness, in later times, have been alike serviceable in preparing the way of the Lord.

The prosperity of the Turks was made subservient to the introduction of spiritual religion, by placing the self-righteous, idolatrous Christians under the heel of their sway, and retaining them so long in their abject and down-trodden condition. That the very wrongs and oppressions, thus endured, have served directly to produce such mental habits and characteristics in these communities, as are much more favorable to the reception of pure Christianity, than if they had enjoyed more civil privileges, and had been permitted to accumulate more wealth, there can be no doubt. Wealth and political power, when separated from correct moral principles, foster in nations and in individuals opinions and habits of mind very unfavorable to the reception of the gospel. For this reason, in every land, not the great, the rich, the learned, or the honorable, are commonly the first to embrace the doctrines of the cross, but those in the middle and humbler walks of life. The account which Paul gives of some of the early converts to Christianity, is applicable to the history of its advancement in every age; and the principle it involves, applies no less to communities than to individuals. "Not many wise men after the flesh, not many mighty, not many noble, are called." We see this idea exemplified nationally in the effect of civil liberty on the people of Greece. How has the pride of wisdom, the pride of power, the pride of pre-eminence in various respects, with a pertinacious adherence to their national religion, merely because it is the orthodoxy of the Greek church, been manifested among them since the revolution? Unquestionably missionary labors in behalf of the inhabitants of Greece would at this moment be far more successful, had they remained to this hour under the dominion of the Turks, for this reason, as well as others, that oppression keeps down national pride, and a reckless independence of spirit, which are there such powerful obstacles to the reception of the gospel in its simplicity. Not that oppression can ever be desirable in itself; but, like persecu-

tion, when man's wickedness brings it into existence, God overrules it for the accomplishment of his own benevolent designs.

But when the Turkish government had chastised and humbled the nominal Christians, and thus prepared them, in one important respect, to receive the truth, how wonderfully did the all-wise God make use of its weakness also to accomplish the same great object! I need not attempt to illustrate at length the various ways in which a superintending Providence has already made the imbecility of this government subserve the introduction of spiritual Christianity into these fallen churches. The mere mention of the subject is sufficient to bring to the recollection of most of you numerous instances of the remarkable events, which have been occurring for the last quarter of a century. We will only say, in one word, that the weakness of this empire has at once served to destroy its former arbitrary policy, and to increase the power of foreign courts at this capital. And some of the more direct and striking results of this change are the toleration of missions in this country, the recognition of the Protestant rayahs as a sect, and the civil and religious privileges conferred upon them. This feebleness of the Turkish government might have resulted in riveting more closely the chains, not only of despotism, but also of ignorance and error, on the oppressed; but God has ordered it otherwise. And we feel confident that he will continue to do so in future years.

When the period of decay came upon the empire of the Saracens, no spirit of missions had been awakened in any portion of the Christian world to send the unadulterated gospel to these churches. Hence there succeeded another reign of oppression and darkness; but now that the present cycle has arrived, God in his providence seems to be making the strength of some nations, and the weakness of others, contribute to the advancement of that spiritual kingdom, which is to subdue all things to itself. With what ease have the rights of conscience been secured to those who embrace the gospel, in the midst of such a mass of religious error and bigotry and intolerance as surrounded, and still surrounds, them in this land! In other countries, and at other times, years of persecution and war and bloodshed have been the price at which these rights have been obtained; but God, who accomplishes his designs by silent and unobserved methods, has made the very feebleness of this government noiselessly open the way for the free course of the Word.

The Time for Commencing Missions.

Mr. Ladd advertises to the fact that the operations of the Board in Turkey were begun at the most favorable time. On this point he says:

Had the missionaries arrived but a short time earlier, they would in all probability have been driven from the country, as

account of the peculiar relation existing between nominal Christianity and the civil power. Certainly, as missionaries employed in their appropriate labors, they could not have remained here. Late as they did arrive, their continuance in the field, more than once, appeared very problematical. We have not forgotten that when one of the early laborers went to Smyrna, orders were issued by the Turkish authorities that he should take his effects and leave the place immediately. Afterwards, however, an arrangement was made by which he was allowed to remain for the present.

And, on the other hand, had the missionaries delayed their coming a few years longer, the golden opportunity for sowing the seed in a soil made ready for it, and of putting in operation a grand system of evangelical labors at a time when it could be most easily done, would have been lost forever. For the circumstances, so favorable for making this commencement, which have grown out of the rapid decay of the Turkish power since the destruction of the Janizaries, can never again occur. If God's superintending care was manifest in conducting missionaries to the Sandwich Islands, at a time when the natives had just destroyed their idols, it was no less manifest in bringing laborers to this field, at the very time when they could, with the greatest facilities, commence their work, and lay the foundations of a mighty evangelical enterprise.

Nor was this all. It so happened, in the providence of God, that his servants were directed to enter upon the work which he had assigned them, just when the civilization of Europe and America had begun to act powerfully on the Orient.

As in the period preceding the reformation of the sixteenth century, the East gave a mighty and wide-spread impulse, by its civilization and learning, to the mass of dormant mind in the West, thus preparing the way for that glorious event; so now the West, by its superiority in all the arts of civilized life, and by its magic improvements in steam navigation, is throwing back an influence upon the East, to arouse its sleeping intellect, and awaken thought and investigation where none before existed. And no human power can arrest this process. The unchangeable East is beginning to be modified by this irresistible power; and from the Nile to the Black Sea its effects are apparent. If a man cannot see any improvements in Turkey within the last quarter of a century, or any melioration in the condition of its inhabitants, it is because he will not open his eyes to look at them. And this movement is admirably adapted to facilitate the progress of evangelical truth; and it will, in turn, receive a new and most powerful impulse from the truth itself. It might not alone result in any religious reformation. It might end chiefly in intellectual culture, and a higher state of

civilization. But its importance, in connection with a religious reformation already begun, or in preparing the way for one, cannot easily be over-estimated. Spiritual Christianity makes no progress, where there is no intellectual activity. Its claims are addressed to man's intellectual and moral faculties; and where these are obtuse or dormant, its progress, if not absolutely stayed, is greatly retarded.

WAR AMONG THE DAKOTAS.

THE United States government has issued the Fourth Part of its "History, Condition and Prospects of the Indian Tribes," under the editorial supervision of Henry R. Schoolcraft, LL. D. The volume is similar in its character and appearance to those which have preceded it. As illustrating the nature of that bitter and destructive conflict which is now raging between the Dakotas and Ojibwas, the following extract, from a communication of Mr. Philander Prescott, may be read with interest.

War-parties are raised by any person who feels aggrieved, or has had a relative killed. If he cannot carry out his designs, he will employ some one else who, he thinks, is able to make a successful trip. The head of the party must be a great medicine-man, a prophet, or in some other way distinguished. The war-chief makes a dance every three or four nights, for two or three weeks before the party marches. This is in the lodge. All join who choose, and any one can return, if he so please, after they have started. They have nothing like enlistment. Every man acts much as he pleases. On these excursions the war-chief makes laws after they get started, which, if any one breaks, he has his gun broke, and blanket cut, by five or six warriors who are appointed for that purpose by the war-chief. They dance when they come in the neighborhood of the enemy's country. Every man furnishes his own provisions. There is no public arrangement for these war-parties. Every man acts for himself.

The order of the march is made by the war-chief. He tells the party where they will camp, what they will kill, and what they will see during the day. The war-chief makes his dances; which is all the ceremony before the march. They move as suits themselves, in Indian file generally. They have no rules for that purpose. They have very good roots, which they apply to wounds. They have many roots which they use for food. In these war excursions, they pretend that the medicine in their war-sacks will give them courage and success, without eating it. Great precaution is used on the march. Three or four are always sent ahead of the party as spies, who stop two or three times in a day, and let the party come up, and tell what they

have seen and heard; and then there is a little council on the subject.

The chiefs have very little command or control of a village, or in the war; and chiefs do not often go to war. In battle there is no order. After the battle commences, there is no concert nor calmness. Everything is irregular. If they retreat, each one makes the best of his way home he can. The plan of attack is made known to the party by the war-chief, if possible. The spies reconnoitre the enemy's camp; and the plan of the battle is then fixed. When they are near enough, they have a whistle to blow, at which sound they all fire; then the war-whoop comes, and they charge on the enemy. There is no order of retreat. No rallying-place is named. When the worsted party flies, their antagonists follow in irregular pursuit.

Prisoners have their hands tied behind them, and have to walk with the war-party. We hear of no persons having been burnt in modern times. Captive children are adopted into families willing to receive them, and are treated in the same way as their own children. There is no such thing

as slavery or involuntary servitude among the Indians, the condition of equality being universally recognized among them. They generally treat female captives with respect.

A common dress is used in war, with frontlets of honor on the head. When they are about to make the attack, they then put on all their finery. Red and black paint are the most used. Sometimes one side of the face is painted red, the other black; some are streaked, some spotted, &c. Eagle feathers are worn. The tail of the bird is the part used. The hair is braided. If they kill an enemy, they unbraid the hair, and black themselves all over, and wear a small knot of swan's-down on the top of the head. They dress as mourners, yet rejoice. The head is not shaved. Some few of them have necklaces of bear's claws. They have many ornaments for the ears, arms, legs, and feet, together with little belts. Fire-arms are principally used in war at present. War-clubs, bows and arrows, as well as knives, are carried; all of which are used after an enemy is shot. The same knife is used for all purposes.

Proceedings of other Societies.

NOVA SCOTIA MISSION.

IT is about six years since the Presbyterian Church of Nova Scotia commenced a mission among the New Hebrides, lying west of the Fee-Jee Islands, and north-east of New Holland. The island selected was Aneiteum. From 1849 to 1852, there was but one missionary employed; but Rev. J. Inglis, of the Reformed Presbyterian Church of Scotland, joined him some two years ago; and the two are now laboring harmoniously and successfully in their interesting field. The *Missionary Magazine and Chronicle* for October, 1854, contains a history of this mission, derived from the brethren who compose it.

Missionary operations were commenced on this island by the location of Samoan teachers in 1842. The first missionaries arrived here in 1848. In that year Messrs. Powell and Geddie, and a schoolmaster, located themselves on this island. In 1849 Mr. Powell returned to Samoa, and the schoolmaster left the mission. In this way Mr. Geddie was left alone for nearly three years, till he was joined by Mr. Inglis, from New Zealand, fifteen months ago. The arrival of Mr. Inglis was very opportune. By the blessing of God, the work has been fast advancing. A movement in favor of Christianity had taken place over a great part of the island; another missionary was urgently wanted to help in carrying on the movement, and to prevent a relapse. The three districts on the north side of the island were

placed under Mr. Inglis's charge; and the three on the south side were continued under Mr. Geddie.

The sandal-wood establishment was removed from this island during the past year, and with it a class of foreigners, many of whom were anything but helps to the mission; the pernicious effect of whose intercourse with the natives are still in operation, both physically and morally, and will require time and effort before they can be eradicated. The last year has been healthy. Both the mission families have enjoyed a fair measure of good health, and have been able without interruption to pursue their labors. The two Samoan teachers, formerly stationed on this island, have also been healthy. The population of this island is about three thousand. About two-thirds of these have abandoned heathenism, and professed Christianity, and thus placed themselves under our instructions. There is now but little avowed opposition to the gospel. Christianity is professed openly and fearlessly in every part of the island; the tide of popularity is all in favor of the new religion. All the most influential men and the most populous districts have professed it. Even in Anauane, where the most obstinate hostility to the gospel was displayed, a small opening has been effected. Some of the "matmasses," or idols, have been destroyed; and some of the sacred places have been desecrated; a school-house has also been erected, and a teacher appointed.

The attendance on public worship, both at the two principal stations and at the out-

stations, is highly encouraging. At Anele-
genhat, on the south side of the island, a
church was erected last year, capable of
holding five hundred people; and it is al-
ready found to be too small for the numbers
who attend. At Ipeke, in the Aneito dis-
trict, on the north side of the island, one is
being erected, capable of holding seven hun-
dred. The natives are very regular in their
attendance on public worship, and when
present, conduct themselves with exemplary
propriety.

Education is advancing very favorably;
and the natives evince a strong desire to be
taught, and possess capacities for the acquisi-
tion of knowledge in no way inferior to
the natives of Eastern Polynesia. Our great
want, at present, is a sufficient number
of well qualified native teachers. To meet
this want, as far as possible, we have opened
at both our stations an afternoon teachers'
class to improve the present teachers and
prepare others. Each of these classes is at-
tended by about forty scholars. Both Mrs.
Geddie and Mrs. Inglis have select boarding
schools for young women, much on the same
principle as those kept by the missionaries'
wives on Samoa. They have also each an
afternoon class for female teachers.

The effects of the gospel on this island
are already, on many points, very obvious.
The change effected in the personal appear-
ance of the natives is one of the first to
excite notice. Every heathen man goes
naked, or at least wears nothing that can be
called clothing. His skin is bedaubed with
pigment and ochre, and he wears long and
plaited hair. Every Christian man wears
clothing, washes his person clean, and for
the most part wears his hair short. The
superstitious abominations and cruelties of
heathenism, as idolatry, war, cannibalism,
strangulation of widows, infanticide, feast-
ing, and lascivious dances, are either past,
or rapidly passing away; and the peace,
purity, and happiness of Christianity are
fast occupying their place. For a consider-
able time peace has been established, and a
free intercourse opened up over the whole
island; a state of things unknown within

the memory of man. There are old chiefs
now living who have never made the circuit
of the island till within the last year. The
last act of cannibalism that occurred, was
about eighteen months ago. We had
thought that the strangulation of widows
was at an end; but within the last fifteen
months we have heard of three cases. This
has been forbidden by all the principal chiefs
on the island; and we cherish a hope that the
horrid custom may now be ranked among
the things that were. With the security of
life and property that Christianity has thus
far brought about, the spirit of industry is
being fast awakened among the natives. To
say nothing of the mission buildings at both
stations, which have drawn largely on their
time and strength, a much greater breadth
of cultivation is taken in this year, and a
greater number of new houses built than
has formerly been known.

The tone of moral feeling is fast rising
among the Christian natives. Lying, stealing,
conjugal infidelity, and other immorali-
ties, are no longer looked upon as mere
venial offences. The ten commandments
are now recognized as the standard of right
and wrong; and moral conduct is tested by
that holy and unerring standard. In the
observance of religious duties the natives
are very exemplary. The Sabbath is strictly
observed. It is a day of rest, both from
labor and amusement; and, as far as could
be reasonably expected, the whole day is
spent in the public and private exercise of
God's worship. Family worship, evening
and morning, is regularly observed by the
Christian natives. The Friday prayer meeting
is well attended. In cases of sickness,
the neighbors assemble, and frequently en-
gage in prayer on behalf of the sick person.
Sixteen months ago, when the deputation
was here in the John Williams, a church
was organized. It now consists of thirty
native members, who have maintained during
the period of membership a consistent
and exemplary conduct. One member only
has been suspended. There are hopeful
appearances of piety in a number of others.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

AISTAB—A letter of Mr. Nutting, dated July 22, announces the death of his wife on Sabbath evening, July 9. An obituary notice of Mrs. Nutting will hereafter appear in the publications of the Board.

A letter has been received from Mr. Schneider, bearing date August 14, which contains some items of intelligence of very great interest. It was expected that large accessions would be made to the church in the city of Aistab; at an

early day. "We are to have our communion on the 20th instant," Mr. Schneider says, "and eighteen stand propounded, nine of them being males, and nine females. About as many more presented themselves as candidates; but the evidence of a change of heart was not sufficiently clear to warrant their reception. But there are some others in our congregation, doubtless, who may properly be admitted at some approaching communion."

The prospects of our brethren at Aistab were never brighter than they are at the present time.

This same letter, indeed, has the following paragraph: "The gospel has now been preached so long in this city, and there have been so much inquiry and so much discussion, that the conviction that the Armenian church is in error, and the truth is with the Protestants, has never been so deep and general as at the present time. In fact, very few now undertake to defend their superstitions. Many violent opposers have become friends. In places where formerly access could not be gained by our people, there is now an open door; and they are even cordially welcomed. A readiness to hear and admit the truth, such as we did not know formerly, meets us on every hand. Altogether the state of things is most hopeful and promising, and calls both for gratitude and praise, while it should stimulate to earnest prayer and effort." In confirmation of the preceding statements, Mr. Schneider makes the following remarks:

Recently an Armenian Vartabed came from abroad, and preached to the Armenians. His sermons were much of the same character as he has been accustomed to give in other places. But by the extensive diffusion of gospel sentiments here, even the Armenians are no longer pleased with that style of remark; so that their own preachers, if they would be heard with any kind of satisfaction, must give an evangelical tone to their sermons. The consequence has been, that considerable murmur has arisen against his teaching. Language of the following import has been heard from their own people: "Does he not know that such preaching will not answer here?" "Such doctrines are not according to the Scriptures." "Who, at this day, after there has been so much discussion in regard to the truth, will receive such sentiments?" One Sabbath morning, after having preached, and in his sermon denounced the Protestants, the Vartabed and some of the leading men among his people went into the country on an excursion of pleasure. Many see the inconsistency of such conduct, and are attracted by it towards the truth. One of our church members recently told me that it was the seeing of such unbecoming deportment in their spiritual guides, that determined him to become a Protestant.

Nor is this all. Quite a number have recently joined our community; and others still are determined to do so. Yesterday (the Sabbath) we had between a hundred and a hundred and fifty new hearers. So large was this sudden increase that a great proportion of them were obliged to sit in the yard. Most of them had not before been seen at our service. All came with the professed intention of becoming Protestants; and others still, it is said, are coming. Some of our people have a hope that between one and two hundred will, as the result of this movement among the Armenians, declare themselves Protestants. So large an accession will not probably occur;

and yet if within six months such a hope should be realized, it would not be surprising. It is not to be inferred that all these persons have any very deep conviction of the truth, but a general impression in its favor rather; while others have long since been convinced, and it needed only some special impulse to bring them over. This is now found in the deep dissatisfaction felt with the gross mismanagement of the temporal affairs of the Armenians, and of the injustice attempted therein. Nor must it be supposed, by any means, that so large a number have become true Christians at once.

After much delay and disappointment, a firman has been obtained from the Turkish government authorizing the erection of a church at Aintab, such as the necessities of the congregation demand. Though it had not reached the station at the date of this letter, it was expected to arrive within a few days. "On account of the somewhat advanced season," Mr. Schneider says, "and the political state of the country, there may be some doubt as to our being able to build immediately. But our wants are so great, and our present place of worship is so uncomfortable, that I think there is little doubt but that we shall raise the walls, and put on the roof, even if it is not completed in every respect, so as to occupy it during the coming winter."

The intelligence from Kessab is also encouraging. "Additions are made, from time to time, to the Protestant community." The subjoined extract will be read with surprise and thankfulness: "In a small village about two miles from Kessab, a very interesting movement has commenced. The number of inhabitants, small and great, is about eighty. They have all, unless one should be excepted, become Protestants. This result was brought about, it is said, mainly through the influence of one of the female members of the church in Kessab. She went there to spend some time, and, by her efforts to spread the truth, awakened such an interest in the subject as has led to this great success. The interest having once commenced, our native helper from Kessab and some of the Protestants made visits, and helped on the work. This village being near to Kessab, they can go to meeting there on the Sabbath; and we intend to send a pious teacher soon to instruct their children, and in the character of a colporter to give them such instruction during the week as he may be able."

CONSTANTINOPLE.—Mr. Hamlin, in writing from the seminary at Bebek on the 12th of September, uses the following language:

We have recently sent forth from our institution five new laborers to the great harvest. We trust it is in answer to prayer to the Lord of the harvest, that they have been furnished for and called to this work.

We have confidence in each of them, that he will do the work of an evangelist, that he will endure hardness as a good soldier of Christ, and make full proof of his ministry. Their designated fields of labor are Adrianople, Sivas, Kaiseri, Kessab, and Diarbekir; places far distant from each other, but all calling for the word of life. We feel the loss of their influence in the seminary, as also in every good work. They have done well as colporters in the khans and in the villages of the Marmora, and have thus a practical preparation for their more responsible duties. Two others have gone from us to engage in teaching schools, both of them choose young men, who may ultimately enter a higher sphere of influence. These seven are our seminary harvest for the year. Would that the number were doubled! But we rejoice over these, and feel that we have not labored in vain in the Lord.

In the same letter, he writes as follows:

I have just returned from a visit to Broosa. The present indications are very cheering to the church there. Opposition has disappeared; and Protestantism is regarded with a favor never before shown. Our friends are building a church on the site of the former chapel, the Pasha officially authorizing it, notwithstanding its vicinity to a mosque, and Turks, Armenians and Greeks showing either indifference or approbation. Some remark, as they stop to look at the work, "It is time you had a church; but why do you build it so small?" Its vicinity to the mosque was discussed among some respectable Turks; but one of them said: "Why not? Ours is a place of prayer; theirs also is a place of prayer." And so the matter was considered as logically settled. Turkey, throughout all its provinces, is no longer Turkey; and it never can be Turkey again. Christianity must arise in all its power, to take possession, and mold this decayed but glorious land to her own will.

CHEROKEES.—This mission held its annual meeting at Fairfield, commencing on the 12th of September, and closing on the 15th. The annual letter has been received; but most of its statements will be found substantially in the account of this mission which was published in the September Herald. As nothing was there said of Honey Creek, the following extract is needed to complete the survey: "Mr. Huss is still laboring at Honey Creek. He is a faithful laborer, and worthy of all commendation. During the year, he has preached regularly to the church two Sabbath's out of three, with good and attentive audiences. Some little interest has been manifested, though not more than one person has been admitted to the church. The interest manifested in the subject of religion has apparently increased of late. Mr. Huss has preached every third Sabbath at a place about ten miles distant, where the attendance and attention are good. He feels

very much the want of help, which it is almost indispensable that he should have."

The letter closes with the following remark: "On the whole, sufficient interest in the preaching of the Word has been manifested, to show that we are not entirely abandoned by the Holy Spirit; and while we cannot point to any thing especially encouraging, we cannot say that we are disengaged. Where there is an increase of wickedness, there is need of an increase of effort. God is on our side; and in his strength we cannot fail to come off victorious."

Mr. William E. Pierson was sent to Fairfield last May, to assist in the labors of that station. A few weeks since, he went back to Illinois, in the expectation of soon returning, with a wife, to the Cherokee nation. He was married, and had made all his arrangements for the contemplated journey, when he was arrested by disease and death. "During all his illness, he evinced great composure of mind. He dwelt much on the goodness of God, and expressed his entire resignation to the divine will. He said that he had no wish to live, unless it were to do good." His death is supposed to have occurred on the 30th of September. Mr. Pierson is the brother of Rev. George Pierson, late of the Choctaw mission, who is expecting to embark soon for the Micronesia mission.

CHOCTAWS.—Mr. William S. Potter, who has labored more than a year in connection with the Choctaw mission, though he had no formal appointment, died of typhoid fever at Good Land, on the 31st of August. "The thought of dying produced no fear," Mr. Stark says. "Though he loved the work of preaching Christ to the Choctaws, he was ready to depart."

Under date of Aug. 22, Mr. Stark wrote as follows:

Perhaps there never was a time when there was more general interest upon the subject of religion manifest than now. The most cheering intelligence comes to us from all parts of the nation. Portions of Mr. C. C. Copeland's field are blessed with the outpouring of God's Spirit. We hear the same things from the mountains near Dr. Hobbs; and in the neighborhood of Spencer they are enjoying a precious revival. A week ago last Sabbath, we had a communion meeting here, the largest I ever attended. The Saturday morning previous was devoted to the subject of temperance. The people had prepared a temperance dinner, of which between four and five hundred partook. Never before have I seen so much enthusiasm displayed in the cause. It was as if they felt that they had been struggling long and hard, and were at last, as they truly are, victorious. On the Sabbath, our people seemed interested and attentive. We suppose that there were not less than six hundred present. Two were added to the

church on examination, and there were ten inquirers. Last Sabbath I was in the mountains with Dr. Hobbs. He is among an interesting people, and is doing great good.

It appears from other communications that six persons were recently admitted to the Wheelock church.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

On the 29th of September, Rev. Henry M. Adams, of Enosburgh, Vermont, sailed from New York in the P. Soule, Captain Brown, for the Gaboon mission. Mr. Adams received his collegiate education at Amherst, and his theological at East Windsor.

On the 11th of October, Mrs. H. B. Wright left New York, on her return to the Choctaw mission, accompanied by Miss Hannah E. Pruden and Miss Helen E. Woodward, of Brooklyn, New York, who go out to labor in connection with the Wheelock boarding school.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.

Auburn, Cong. ch. and so. m. c. 43;

Juv. miss. so. 9,65; 52 65

Brownfield, 13 00

Cumberland, Five chil. 1 25

Falmouth, 2d ch. m. c. 6 71

Portland, 2d do. m. c. 62 90

Waterford, A friend, 20 00

Yarmouth, JOSEPH D. MITCHELL

wh. cons. him an H. M. 100 00—256 51

Franklin co. Aux. So. Rev. I. Rogers, Tr.

Temple, Cong. ch. and so. 3 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.

Bath, Winter st. cong. so. m. c. 30; hea.

sch. so. for Rebecca McGraw Pike, Cey-

lon, 20; 50 00

Penobscot co. Aux. So. E. F. Duren, Tr.

Bangor, Hammond st. cong. ch. 59 00

Somerset co. Aux. So. C. Schlein, Tr.

Norridgewock, Cong. ch. 24; J. F. Ab-

bott, 30; 54 00

Castine, H. S. 2; Eastport, cent'l cong. so.

m. c. 35; Mt. Desert, Indiv. on the Island

to cons. Rev. SAMUEL BOWER as H. M.

50; 57 00

Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, Miss. so.	25 00
Epping, Cong. ch. and so.	19 00
Stratham, Mrs. E. A. C. L.	10 00—48 99
Stratford Conf. of chs. E. J. Lane, Tr.	
Barrington, Cong. ch. and so.	29 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Lempster, 1st cong. ch. and so.	11 00
	473 11

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
St. Johnsbury, South cong. ch.	33 55
Chittenden co. Aux. So. C. P. Hartt, Tr.	
Colchester, C. F.	5 00
Essex, Cong. ch. m. c. 4,50; a lady,	
5; 9 50	
Jericho Centre, 1st cong. ch. and so. 15 00	
Underhill, Cong. ch.	15 00—41 50
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, Cong. ch. and so.	27 22
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, C. C. W.	5 00
Tunbridge, Cong. ch. and so.	20 00—25 00
Orleans co. Aux. So. H. Hastings, Tr.	
Derby, Cong. ch. and so.	27 50
Greensboro, Rev. M. P. Clark,	5 00—32 30
Washington co. Aux. So. G. W. Scott, Tr.	
Stowe, A friend,	5 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. so. m. c.	63 31
Dummerston, do. m. c.	18 44
Fayetteville, do. 10; la. 13,35; inf.	
class, 30c.	23 65
Grafton, Cong. ch. and so. 42,03;	
m. c. 15; 57 63	
Marlboro', Cong. ch. and so.	3 67
Putney, I. Grout,	10 00
Townsend, La.	16 97
Wardsboro', Cong. so. 10; m. c. 5;	
s. s. 10; 25 00	
W. Halifax, Ch. and so.	10 50
W. Townsend, do.	12 53
Windham,	7 00—248 19
Windham co. Aux. So. J. Steele, Tr.	2 60
White River, Cong. ch. and so. 32;	
s. s. 8; 40 00	
Woodstock, Cong. ch. and so.	13 34—55 94
	478 97
A friend, 5; Bennington, 1st cong. ch. m.	
c. 60; 65 00	
	555 97

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Monument, Rev. E. Dow, wh. cons. him	
an H. M.	50 00
Berkshire co. Aux. So. H. G. Davis and G.	
L. Granger, Tr.	
Pittsfield, 1st ch. and so. gent.	
197,75; la. 155,45; m. c. 166,80;	
young la. inst. 21,39; 541 39	
South Egremont, Cong. ch. so.	30 00
Stockbridge, Cong. ch. and so. to	
cons. C. M. OWEN an H. M.	100 00—671 39
Boston, S. A. Danforth, Agent,	
(Of wh. fr. A. S. Thornton, 50; Miss S.	
Tuttle, for schs. in China, 10; Miss D.	
C. 2.)	138 50
Essex co.	
Salem, A mem. of Tab. ch.	5 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Belleville, m. c.	28 00
Ipswich, South par. Rev. Mr. Flit's	
so.	125 00
Newbury, Ceylon so.	10 00
Roxbury, Mr. Pike's so. wh. cons.	
Mrs. DEBORAH PIKE an H. M.	120 20
West Amesbury, Mr. Payne's so.	82 82—365 38
Essex on South Aux. So. C. M. Richardson, Tr.	
Danvers, 2d cong. ch.	313 43
Gloucester, North ch.	5 23
Manchester, Cong. ch. and so.	
5,83; m. c. 12,32; wh. and prev.	

Donations.

Franklin co. Aux. So. L. Merriam, Tr.	18 15—336 93
Ashfield, Cong. ch. and so. m. c.	
26 15; Mrs. Eldredge, av. of gold beads, 341;	29 56
Conway, Ch. and so. m. c.	60 00
East Hawley, La.	10 00
Gill, Cong. so.	8 15
Greenfield, 2d do. m. c.	40 00
Heath, Cong. so. 44; Esther White, dec'd; 20;	28 44
Montague, Gent. and la.	49 38
N. Orange, Evan. cong. ch.	6 57
Shutesbury, Cong. ch. and so.	5 00—237 10
Hampshire co. Aux. So. J. D. Whiting, Tr.	
Amherst, Amherst college, faculty and students,	177 25
Chesterfield, Cong. so.	52 25
Cummington, 1st cong. so. 4; vil- lage ch. 34;	28 00
Easthampton, 1st par. m. c.	73 03
Granby, Fem. assoc.	59 62
Hadley, 1st par. gen. benev. so.	82 00
Haydenville, A friend,	100 00
Middlefield, Cong. ch. and so.	28 03
North Amherst, Cong. ch. and so.	64 85
Northampton, 1st par. gen. benev. so. 284,75; m. c. 102,70; extra coll. 84,42; Edwards ch. la. 33;	
m. c. 45,16;	556 03
Norwich, Coll.	60 00
Southampton, m. c.	21 88—1,296 94
Harmony Conf. of chs. W. C. Capron, Tr.	
Wethersfield, Cong. s. s.	10 60
Middlesex South.	
Holliston, Cong. ch. m. c. 33,32; a lady, 1;	34 32
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Dedham, Dr. Burgess's ch.	93 00
East Medway, Cong. ch. m. c.	38 61
Milton 1st evan. ch. and so.	82 14
Buxbury, Eliot ch. and so. H. Hill, 2,000; m. c. 19,90;	2,019 90
Stoughton, 1st cong. ch. and so.	50 00
Walpole, Cong. so.	10 33
W. Roxbury, South evan. ch. m. c.	6 56—2,306 54
Old Colony Aux. So. H. Coggeshall, Tr.	
Fall River, RICHARD BORDEN to cons. him and Mrs. ANDY W.	
BORDEN, H. M.	200 00
Wareham, Cong. so.	4 00—204 00
Palestine Miss. So. E. Alden, Tr.	
Brantree, 1st par. fem. miss. so. 52,63; a mem. of 1st ch. a thank offering for the action of the Board at Hartford, 50;	102 63
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, 1st ch. m. e.	13 15
Taunton and vic. Aux. So.	
Attleboro', 2d cong. so.	48 00
Norton, Trin. cong. ch. to cons. SEABURY THAYER an H. M. 100;	
Wheaton fem. sem. 44;	144 00—192 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Barre, A lady,	45 40
	3 00—48 00
	6,006 35
A bird of the air, 15; Andover, Old South ch. and so. 113,48; Campello, S. W. N. 8; Chelsea, Broadway ch. m. c. 21,33; Winnisimmett ch. m. c. 86,49; Medford, Mystic ch. and so. 162,75; South Malden, cong. ch. and so. 57,27; W. Roxford, cong. ch. 8; West Cambridge, cong. ch. and so. 450;	900 50
	6,926 87

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.	
Hartford, A lady, 10; do. 1; a friend, 6; Centre ch. m. c. 14,41; 30 41	
Manchester, m. c. 17,69; 2d cong. m. c. 3;	29 00
Suffield, 1st ch. and so. la.	50 00
West Hartford, m. c.	26 56—127 06
Hartford en. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st so. gent. and la.	6 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Barkhamstead, W. S.	2 00
New Milford, Mrs. L. M. N.	10 00
North Canaan, Cong. s. s.	8 50
South Farms, Rev. D. L. Parmelee to cons. Rev. CHARLES C. TORREY an H. M.	50 00—70 50
New Haven City, Aux. So. F. T. Jarman, Tr.	
Fair Haven, 3d cong. ch. m. c.	16 00
New Haven, United m. c. 18,15;	
South cong. ch. m. e. 11,95;	
North ch. s. s. for Samuel Dutton, Ceylon, 22,50;	52 60—68 60
New Haven co. East, F. T. Jarman, Tr.	
Brandon, 1st cong. ch. m. c. 4,39; la. 40,92;	45 31
New Haven co. West, A. Townsend, Jr. Tr.	
Birmingham, Cong. ch. m. c.	19 58
New London and vic. F. A. Perkins, Tr.	
Preston, 1st ch.	50 00
Windham co. Aux. So. J. B. Gay, Tr.	
Ashford, Cong. ch.	23 00
	410 05
Rec'd at Hartford fr. J. JOSEPH A. CRANE, wh. cons. him an H. M.	100 00
	510 05

LEGACIES.—Bridgeport, William De Forest,
by Isaac De Forest, Ex'r, 30; Mystic,
Mary Avery, by Henry W. Avery, Ex'r,
5;

25 00

545 05

RHODE ISLAND.

Bristol, A friend, 5; Little Compton, united cong. ch. for debt, 5; Tiverton Corners, cong. ch. m. c. 15;	23 00
---	-------

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Bronxville, E. D. ch.	36 67
Fishkill Landing, do.	100 00
Flushing, do. m. e.	17 09
Fort Plain, do. do.	25 00
Geneva, do.	106 65
Greenville, do.	9 76
New Prospect, do.	26 00
Schoharie, do.	24 00
Saugerties, do. m. e.	18 49
Tarrytown, 1st do. s. s.	14 08
Unknown, A child,	1 00—372 65
Geneva and vic. G. P. Mowry, Agent.	
Binghamton, La. miss. so.	5 00
Geneva, 1st pres. ch. 60; W. H. S. I.	61 00
Genoa, 1st cong. ch. 34,85; s. s. 3,57;	38 72
Rushville, Cong. ch.	42 47
	147 19
Ded. disc.	15—147 04

Catskill, E. M. D.	1 00
Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	16 00
Rochester, A friend, for Ceylon m.	10 00—20 00
New York and Brooklyn Aux. So. A. Mer- win, Tr.	
(Of wh. fr. Rev. Isaac Lewis, 150;)	318 11
Otego co. Aux. So. D. H. Little, Tr.	
N. Lisbon, Two ladies,	1 00
Worcester, Pres. ch.	10 00—11 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Canton, 1st pres. ch.	40 00
Syracuse and vic. E. H. Babcock, Agent.	
Otisco, Pres. ch. 62; youth's miss. asso. (of wh. for ed. of scholar in Ceylon, 20;) 40;	109 00
	1,041 80

Albany, J. H. P. 25; Binghamton, Mr. and
Mrs. N. Tucker, 10; Cambridge, asso-
ciated cong. ch. 14; Canaan Four Corners,
cong. ch. 29; Champlain, S. Hubbard, 30;

Chazy, Mrs. H. H. 10; Colchester, Mrs. Sarah Downe, 30; pres. ch. 20; Danville, Mrs. E. S. 10; Essex co. Rev. N. Thomas, 10; Essex, pres. ch. m. e. 5,16; Florida, D. E. 5; Greenbush, pres. ch. 40; Greenport, cong. ch. by Rev. H. T. Cheever, 40; Hamburg, North pres. ch. 35,35; Haverstraw, 1st pres. ch. 11,25; Hudson, a mite for debt, 1; Maine, cong. ch. 4,39; New Lebanon, m. e. 5; North Bend, m. e. 6; E. and H. C. 1; Northville, fem. miss. co. for John Wells, Ceylon, 11; Peekskill, 2d pres. ch. m. e. 27; s. a. 5,50; Plattsburgh, pres. s. a. for ed. of a child at Ceylon, 25; Plattskill, Rev. L. B. 2; Poughkeepsie, pres. ch. 20; Rensselaerville, do. 24; Saugerties, Miss B. Chittenden, 30; Shelby, pres. ch. 10; Skaneateles, pres. ch. wh. and prev. dona. cons. CHESTER MOSES and PHILIP CROSBY H. M. 40; Somers, pres. ch. 16,24; Southold, Ia. 12; Unknown, Bartimeus, for Chapel in Broome, 11; Yonkers, a lady, 5;

619 73

1,612 69

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr. Middlebush, R. D. ch. 25; Newark, two little children, 1;

26 00

Bloomfield, Pres. ch. wh. cons. Rev. OLIVER CRANE, Mrs. MARION D. CRANE and Miss LYDIA H. B. DODD H. M. 231,84; Morristown, 2d pres. ch. 40; Parsippany; pres. ch. 25;

396 84

422 84

Legacies.—Newark, Mrs. Mary Congar, by Charles G. Campbell, Ex'r, (prev. rec'd, 1,000.)

163 93

586 77

PENNSYLVANIA.

Harrisburg, Unknown, 34,50; Hartsville, 1st pres. ch. indiv. 26; Mrs. C. 10; Rev. Mr. T. 5; Montrose, pres. ch. 117,25; Northern Liberties, Central pres. ch. wh. cons. Miss MARY STEWART an H. M. 100; Philadelphia, Clinton st. pres. ch. 20; Shirelysburg, John Brewster, 100; Springfield, pres. ch. 20;

437 75

DELAWARE.

Wilmington, Hanover st. pres. ch. fem. miss. so. 2,25; m. e. 68,08;

70 33

MARYLAND.

Snow Hill, Rev. J. P. Robins, for Mary Ann P. Robins, Ceylon,

20 00

OHIO.

By G. L. Weed, Tr. Berlin, Pres. ch. m. e. 12; Cincinnati, 2d pres. ch. m. e. 28,78; College Hill, a. s. for Rev. D. M. Wilson, Syria, 20; Dayton, 2d pres. ch. m. e. 18; Lockland, do. 6; New Carlisle, Honey Creek ch. 25; New Plymouth, cong. ch. 5; Walnut Hills, Lane sem. ch. a. s. for Miss Stone's sch. Cher. m. 29; chil. of D. A. 2; Ashtabula, F. C. 5; disc. 10e.; Atwater, 41,31; disc. 90e.; Defiance, 1st pres. ch. 175; Edinburgh, cong. ch. and so. 25; Streetsboro', 1,50; s. a. 66c.; disc. 7e.;

116 73

71 15

240 87

320 87

INDIANA.

By G. L. Weed, Tr. Alienville, Unity ch. 21,19; Bethany, pres. ch. m. e. 20; Columbus, pres. ch.

16,50; Crawfordsville, Wabash college mis. assn. 10; Danville, pres. ch. m. e. 11; Indianapolis, 2d pres. ch. m. e. 25,51; Terre Haute, a friend, 5; Green Castle, m. e. 12; s. a. for Gavar m. 10; D. W. 5; Indianapolis, S. Merrill, 15; W. N. Jackson, 20;

109 29

62 26

171 29

ILLINOIS.

Chicago, Miss Mary E. Ely, wh. and prev. dona. cons. RICHARD E. AVERY an H. M. 50; Griggsville, Cong. ch. m. e. 34,82; Payson, cong. ch. 7; Union Grove, do. m. e. 3,50; s. a. 2; Washington, 1st pres. ch. 13;

110 21

MICHIGAN.

By Rev. O. P. Hoyt. Albion, 6,50; Franklin, 2; Hastings, 4,35; Kalamazoo, cong. ch. 16,75; pres. ch. of wh. to cons. Rev. WILLIAM S. HUGGINS an H. M. 50; 130,53; s. a. to cons. DAVID McNAIR an H. M. 100; Litchfield, 8; Richland, 59; Three Rivers, 19; Reserve, 5; Birmingham, Pres. s. a. 5; Hillsdale, pres. s. a. 5; Jonesville, pres. ch. 21,53; a friend, 5; s. a. for ed. in Madura, 5;

351 13

41 32

322 66

WISCONSIN.

Green Bay, Pres. ch. m. e. 25; St. Marie, Miss J. S. 1;

56 00

IOWA.

Denmark, Rev. G. Wood, 12; Keokuk, L. B. Parsons to cons. L. B. Parsons, Jr. of St. Louis, Mo. an H. M. 100;

112 00

TENNESSEE.

Knoxville, A. C.

4 00

FLORIDA.

Legacies.—Jacksonville, Obadiah Congar, by Rev. G. C. Fleming, Ex'r, (prev. rec'd, 2,490,51.)

31 00

CALIFORNIA.

A friend,

36 00

MINNESOTA TERRITORY.

Falls of St. Anthony, Cong. ch. m. e. 10; Point Douglas, Rev. R. Hall, 5;

15 00

IN FOREIGN LANDS, &c.

Panama, N. G. Rev. J. Rowell, 11 00; Southwold, C. W. Mrs. E. D. Johnston, 39 00; Valparaiso, S. A. Rev. D. Trumbull, 18 30;

59 00

Donations received in September, 12,606 17
Legacies, 329 93

\$13,026 10

BY TOTAL from August 1st to September 30th, \$22,789 17

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, \$337 91

100 00

DONATIONS IN CLOTHING, &c.

Amherst, N. H. A box, fr. ladies of Mr. Davis's cong. for Mr. Biggs, Dakota m. Essex, Vt. A quilt fr. cong. s. a. for Mr. Gleason, Seneca m.

8 30